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CONTENTS

Sub Tuum Praesidium ..... *Igino Cecchetti* 1

The Catholic Church in Korea ..... *Clarence A. Herbst, S.J.* 6

The Laity and the Apostolate ..... *John Patrick Reid, O.P.* 8

Virginity and Chastity ..... *James I. O'Connor, S.J.* 17

Saints Peter and Paul ..... *Francis X. Murphy, C.SS.R.* 27

ANSWERS TO QUESTIONS

John P. McCormick, S.S., and Francis J. Connell, C.SS.R.

Prayer at Benediction 32

Imposing Hands 32

Coronation Mass 32

Commemoration of the Holy Father 33

Missa versus Populum 34

The Trend among Scripture Scholars 34

Confidentialness in Census Taking 36

(Contents Continued on Next Page)

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(Contents continued from previous page)

ANALECTA

The Second Section of the Instruction on Sacred Music and the Sacred Liturgy Issued by the Sacred Congregation of Rites, Sept. 3, 1958 39

BOOK REVIEWS

The Worship of the Church, *by William J. O'Shea, S.S.* 63

Saint Bernardette Soubirous, *by Francis Trochu. Translated and adapted by John Joyce, S.J.* 65

Medico-Moral Problems, *by Gerald Kelly, S.J.* 67

New Life in Catholic Schools, *by Leo R. Ward, C.S.C.* 69

BOOKS RECEIVED 71

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The American Ecclesiastical Review
The Catholic University of America **Washington 17, D.C.**

SUB TUUM PRAESIDIUM

Moved by the Holy Ghost, the Virgin Mother of God proclaimed: "All generations shall call me blessed."[1] In their tribute of admiration and of veneration, and in their constant and confident recourse to Mary, the Christians throughout the subsequent centuries have given a most eloquent and glorious response to the prophetic words of Our Lady, who is at once the most exalted and the humblest of creatures.

On the Esquiline Hill in Rome, in a location previously consecrated to pagan deities, there stands the ancient Basilica of Santa Maria Maggiore. It is the outstanding document of the Marian piety of the Roman people, the imposing monument which carries across the ages the ever-living memory of the triumph at Ephesus, where Mary's divine maternity, her dignity as the *Theotokos,* was defined as a dogma of the Catholic faith.

It is thanks to the scientific study of the papyri that we can find today still another ancient and highly important historical monument of devotion to Mary. Although this thing is small and fragile in itself, it is immensely valuable as a record of the cultus of Mary in the early Church. It is a text of the *Sub tuum praesidium.*

Prior to the discovery of this text, no one ever suspected that this commonly used prayer to Our Lady had so remote an origin. No one suspected that it is the oldest of all the known prayers to Mary.

The *Sub tuum praesidium,* in its primitive Greek form, is written on a papyrus which was found in Egypt, and acquired in 1917 by the famed John Rylands Library of Manchester, in England. It was first published in 1938 by C. H. Roberts in his *Catalogue* of the Greek and Latin papyri kept in that great library.[2]

The text with which we are concerned is written on a small sheet, which was not bound with any other. The piece of papyrus measures about seven by three and two-thirds inches. Only one part of the surface has been used for writing. Our text is ten lines long. I believe that the readers of *The American Ecclesiastical Review*

[1] *Luke* 1 : 48.
[2] III, 46 f. (n. 470), Table I.

may be interested in some of the salient facts about this manuscript.[3]

This is the original text, critically reconstructed:

(1) [ὑ]πὸ [τὴν σκέπην τῆς
(2) εὐσπλ[αγχίας σου
(3) καταφε[ύγομεν, ὦ
(4) θεοτόκε τ[ὰς ἡμῶν
(5) ἱκεσίας μὴ πα[σ —
(6) είδης ἐμ περιστάσ[ει or περιστάσ[εσι
(7) ἀλλ' ἐκ κινδύνου
(8) ῥῦσαι ἡμᾶς [σύ ἡ
(9) μόνη [ἁγνὴ καὶ or [σεμνὴ καὶ
(10) ἡ εὐλογ[ημένη.

The Latin translation of the above is interesting as the basis for a comparison of the Rylands text with the traditional formula employed in the Roman liturgy.

(1) Sub praesidium
(2) misericordiae tuae
(3) confugimus, o
(4) Deigenetrix: nostras
(5) deprecationes ne despicias
(6) in necessitate (*or* in necessitatibus)
(7) sed a periculo
(8) erue nos, Tu quae
(9) sola [es] pura (*or* gloriosa) et
(10) benedicta.

Strict paleographic procedure dates the papyrus as a product of the third century. It was probably written somewhere around the year 250. Since the left side of the sheet is badly torn, Roberts failed to notice the specific nature of the prayer written on it. Father Mercenier, a Benedictine of the Belgian monastery of Chevetogne,

[3] I have already written on this subject in the Italian *Enciclopedia Cattolica,* XI, columns 1468-72, and in the Roman magazine *La Madonna,* for Dec., 1955, and Jan., 1956. A more detailed treatment will be found in the forthcoming volume of essays dedicated to His Eminence Cardinal Joseph Pizzardo, the Prefect of the Sacred Congregation of Seminaries and Universities.

was the first to recognize this prayer as the *Sub tuum praesidium,* and to propose a complete reconstruction of the papyrus, based on the related liturgical formulae still in use in the Coptic and the Byzantine rites.[4]

For all of the simplicity and spontaneity of sentiment it contains, the formula of the *Sub tuum praesidium* written on the papyrus is obviously inspired by Biblical texts and even employs certain expressions characteristic of the Greek of the Septuagint. The beginning of the prayer recalls the well known figure of "the shadow of the wings," an image dear to the hearts of the Semites and the Egyptians, who used it as an expressive symbol of the divine protection.[5] It is highly interesting to note that the Coptic version has kept untranslated the biblical term *"skepe,"* the word translated as *"praesidium"* in the Roman formula. It is also highly significant that the concept of the *umbra alarum* is in versions other Oriental Liturgies have made from the Alexandrian *Sub tuum praesidium.*

Again, it is evident that this prayer attributes to the Blessed Virgin a kind of efficacy of protection that would naturally belong only to God Himself, a kind of power which God has given her because she is the Mother of God. This is the kind of protection which the Church orders us to ask for every night, when we recite the well known prayer of Compline: *Sub umbra alarum tuarum protege nos.*

Throughout the composition we find the same spiritual situation manifested in the individual Psalms that implore immediate aid from the Lord, the Refuge and the Liberator of the believer who has recourse to God in order to escape the dangers that threaten him.[6]

The *Sub tuum praesidium* is the voice of the Church of the martyrs. It expresses the attitude of an entire people living in a state of danger and fervently desirous of liberation. We are immediately reminded of the persecutions of Valerian and of Decius. Under Valerian, St. Cyprian was martyred in Africa. In the same persecution Pope St. Sixtus II and his deacon, St. Lawrence, suf-

[4] *Le Muséon,* LII (1939), 233.

[5] Cf. *Isaias* 49:2; 51:16; *Psalms* 16:8.

[6] Cf. *Psalms* 16, 27; 30, 58, and 60, and particularly *Psalms* 17:3; 70:4; 90:1 ff.; 114:2-5; 142:9.

fered in Rome. Many martyrs were put to death under Decius in Africa. In the same country there were likewise many *lapsi,* some of whose *libelli* have turned up in the same Egyptian sands which have given us our primitive text of the *Sub tuum praesidium.*

The text speaks of the great "necessity"[7] from which the Christian people seek shelter under the mantle of the Virgin and under the shadow of her wings. Here the Greek text uses a very interesting expression: it speaks of the shadow of Mary's "eusplagchia." This is a term that refers to the Blessed Virgin's maternal heart, or to her great and merciful goodness and solicitude as a Mother. Thus the original Greek text may be translated as "We take refuge in the shadow of thy mercy," "or in the shelter of thy heart." Her heart is great and merciful because it is Immaculate, as the end of this same prayer openly affirms. It calls her the only *hagné,* the only spotless or immaculate one.

The prayer is addressed to Mary directly. She is hailed, not as an intercessor, but as our helper and rescuer by reason of the fact that she is the *Theotokos,* the Mother of God. She is Mother and Queen. Hence the spontaneous and joyous invitation of the contemporary Roman Liturgy for the celebration of the Feast of the Immaculate Heart of Mary, of the Queen who reigns through the power of love. *Adeamus (ergo) cum fiducia ad thronum gratiae, ut misericordiam consequamur et gratiam inveniamus in auxilio opportuno.* This text is applied properly only to the Son of God and the Son of Mary, to Our Lord, the Supreme and Eternal Priest.[8]

The finding of this dogmatic term *"Theotokos"* in such a context shows very clearly that this word was, in Egypt, not something merely academic, but a word in common use, a word that had originated with the liturgy itself. It was manifestly a part of the patrimony of the Christian people. Thus we can easily understand the bitterness of the anti-Nestorian battle, which St. Cyril of Alexandria, supported by Rome, waged at Ephesus. The great Doctor of the Church was fighting, not in favor of a simple opinion, or for some scholastic term. He was defending a living expression of the faith of the people, of their belief in the divine Motherhood of

[7] The Greek term *"peristasis"* points to a painful or calamitous situation.
[8] *Heb.* 4:16.

Mary. He was fighting in favor of a teaching that had long been set forth and consecrated by the use of this theological term in the Sacred Liturgy.

Until this time there had been no evidence of any positive document attesting the existence of a cultus of invocation to Mary during the ante-Nicene period.[9] Our papyrus (Rylands 470) has filled that documentary lacuna and has put an end to all discussion on this point. In our papyrus the word *Theotokos* is conserved in its entirety. It is written very plainly on the middle of the sheet.

Now we can see how the mystery of the *Theotokos,* implicitly affirmed by the Angel of the Annunciation, and especially by St. Elizabeth,[10] became ever more explicit. We see, furthermore, how the cultus given to the Mother of God, at least from the third century, according to the testimony of our papyrus, drove its roots deep into the hearts of the faithful. And we see that, as a result, the teaching that Mary is the Mother of God, far from appearing as a novelty at the time of the Nestorian crisis, would be defended by St. Cyril and by the Fathers of the Council of Ephesus precisely as an indisputable *tradition.*

The ancient prayer on the papyrus is a synthesis of the most fundamental truths of Mariology. It has been brought over into all the ancient Liturgies, the Eastern, including the Byzantine, the Syrian, the Armenian, the Coptic, and the Ethiopian, and the Western, including the Roman and the Ambrosian.

As in the ancient times, in the most terrifying hours of the persecutions, so also in our days, in the midst of the confusion and suffering of our own era, the Mother of God always remains the invincible *praesidium,* the refuge and the shelter of the Catholic people. And so we say, with the Ambrosian liturgy: "We fly to thy protection, where the weak have gained strength, and for this reason we sing to thee, true Mother of God."[11]

IGINO CECCHETTI

The Sacred Congregation of
Seminaries and Universities
Vatican City

[9] Cf. *DTC,* IX, col. 2443.

[10] Cf. *Luke* 1:35, 43.

[11] The Ambrosian antiphon for the procession on the Feast of the Purification of Our Lady.

THE CATHOLIC CHURCH IN KOREA

Since the Catholics of America are so heavily backing the Church on the Korean mission with prayers and sacrifices and men and money, I thought they might be interested in hearing the latest about that wonderfully flourishing mission field. The statistics are just hot off the press. Let it be noted that we are speaking here only of the Korea south of the thirty-eighth parallel, which has a population of about 22,000,000.

The Apostolic Delegate, Msgr. Lambertini, lives in Seoul.

The territory comprises the vicariates apostolic of Seoul, Taegu, Chunchon, Jonju, Kwangju, Pusan, Taejon, and Chongju, each with a bishop at its head. Four of the bishops are Korean, two American, one Irish, one French. Two monsignors administer iron curtain territory to the north. There are 228 native priests, 169 foreign; 21 Korean Brothers, 10 foreign; 536 Korean Sisters, 90 foreign. In the one major seminary in Seoul there are 233 students. There are 222 minor seminarians.

Because of the very great shortage of priests and Sisters, much lay help is necessary to take care of the vast number of people who want to enter the Church. So there are 1,894 male and 425 female catechists who help in the instruction of 102,592 catechumens. There are 788 Catholic male teachers and 347 female; 48 doctors and 250 nurses.

The 354,843 Catholics of Korea live in 224 parishes. There are 1,396 secondary stations without a priest, 218 sacred oratories with a capacity of over 400 and 489 sacred oratories with a capacity of less than 400.

Those members of Christ's Mystical Body who need special help are not forgotten, of course. In the 26 hospitals there are 381 beds and the 14 dispensaries take care of 434,431 patients. The 31 orphanages care for 1,001 boys and 1,996 girls. The 5 homes for the aged take care of 219; 4 leprosaria care for 3,184 lepers.

"They who have the children have the future." There are 39 kindergartens with 1,203 boys and 1,531 girls; 6 primary schools with 751 boys and 1,983 girls; 20 middle schools (junior high) with 4,557 boys and 5,434 girls; 17 high schools with 5,032 boys

and 3,425 girls. There are two colleges (one the major seminary medical department) with 358 male and 555 female students. Besides, there are some vocational schools. And in the 292 Sunday schools there are 20,352 boys and 24,156 girls.

The apostolate of the press is represented by two typographic offices, three newspaper companies, and two magazine offices.

During the past year 64,614 adults and 13,191 children were baptized, bringing the total number of Catholics to 354,843. Of these 10,006 were baptized in danger of death. In this same period pascal confessions were 183,695 and pascal communions 191,116, while devotional confessions were 1,459,437 and devotional communions 4,526,646. There were 2,608 Catholic marriages and 694 mixed marriages. Two thousand, three hundred and eighty-one Catholics went off into eternity.

The number of Catholics in Korea has more than doubled in the past six years. Here are the figures:

Year	*Number of Catholics*
1953	166,471
1954	189,412
1955	215,552
1956	242,987
1957	285,754
1958	354,843

Practically nothing is known about the Church north of the thirty-eighth parallel.

Korea is today one of the most flourishing mission countries in the world. Surely it is not out of place to beg the clergy and faithful in the United States to continue their strong support in alms and prayers and sacrifices and women and men.

CLARENCE A. HERBST, S.J.

Seoul, Korea

THE LAITY AND THE APOSTOLATE

Catholic Action is not infrequently considered, even by well-meaning Catholics, merely as an activity to which they are invited, and in which they gladly engage on behalf of the Church. It is consequently regarded as an external force to give added strength to the apostolate of the Hierarchy, to support the action of bishops and priests, and in particular to make up for the many limitations imposed on the latter in their apostolic efforts. This is an entirely inadequate notion of Catholic Action: the lay apostolate goes far deeper than this.

The Church is the indispensable means instituted by God Himself, for the attainment and growth of the Christ life in man. The entering of the non-ordained into the work of the Church is part of the Christian scheme of life as founded by the Divine Master Himself. The Christian takes his share in it, not merely because he is invited and exhorted to do so by the Vicar of Christ; rather he is so invited and exhorted because of what is in him by divine grace, and specifically, by the grace of the sacraments of Baptism and Confirmation. Nor does he participate in the mission entrusted by Christ to His Apostles by any merely external association. He enters into it by means of an inner and supernaturally given power; so that the lay apostle is also divinely constituted. This supernatural power of the lay apostolate springs from the same source as the Hierarchy itself, though communicated and received in a different manner and for essentially distinct functions within the Church of God.

The unique source of this apostolic commission and grace, for both Hierarchy and laity, is the Eternal Priesthood of Jesus Christ. A clear and full understanding of the apostolic role of the laity, therefore, presupposes an accurate idea of the manner in which the layman participates in the priesthood of Christ.

When we speak of the Priesthood of Christ as shared in by the laity, we must, on the one hand, carefully distinguish this degree and kind of participation from that of the ordained ministers of the Church. On the other hand, it would be wrong to imagine it as something unreal or as a mere metaphorical sharing in the priestly

powers of Christ. St. Peter wrote to the early Christians: "You are a chosen generation, a kingly priesthood."[1] What did such words convey to the members of the primitive Church? What do they mean for the faithful, even today?

To appreciate the significance of St. Peter's assertion, the doctrine of the sacramental character will prove exceedingly helpful. Three sacraments, besides giving grace, imprint a character or spiritual mark on the soul, namely, Baptism, Confirmation, and Holy Orders. St. Thomas lays down that each of these sacramental characters denotes a different measure of sacramental incorporation into the High Priesthood of Christ. "Each of the faithful is deputed to receive or bestow on others things pertaining to the worship of God. And this, properly speaking, is the purpose of the sacramental character. Now the whole rite of the Christian religion is derived from Christ's Priesthood. Consequently it is clear that the sacramental character is especially the character of Christ, to Whose character the faithful are likened by reason of the sacramental characters, which are nothing else than the participation of Christ's Priesthood flowing from Christ Himself."[2]

To understand clearly the measure of lay participation in the Priesthood of Christ, we must, with St. Thomas, carefully distinguish the active from the passive sharing in this priestly power. The latter receives; the former bestows. Only through the sacrament of Holy Orders is perfect active participation conferred, since through this sacrament power is given to administer the other sacraments. But by Baptism there is already a definite initiation into the Priesthood of Christ. By this sacrament the soul is admitted to grace and made apt to receive of the effects of Christ's sacerdotal power. The Christian thus enters the domain of God and is empowered to perform certain actions which are part of the great Christian cult of Almighty God. The neophyte is made one with Christ, the Divine Head of the Church, Who through His Eternal Priesthood is strong to make intercession for us with His Heavenly Father. Baptism, then, pertains to recipients, because by it a power is conferred to receive the other sacraments validly.

To the participation of the sacrament of Baptism, whereby a passive power to receive is conferred, there is added a yet greater

[1] *I Pet.*, 2:9.
[2] *Summa Theol.*, IIIa, q. 63, a. 3.

degree of incorporation into the Priesthood of Christ through Confirmation. The new character marks off the confirmed as a defender of what he received in Baptism, and by which he lives to God. This character is not a mere passive power, but is in a certain (very well-defined and limited) degree active, enrolling, as it does, those who receive it in the active service of soldiers of Christ. Again this is explained in the *Summa* by St. Thomas: "A character is a spiritual power ordained to certain actions. Just as Baptism is a spiritual regeneration unto Christian life, so also is Confirmation a spiritual growth, bringing man to perfect spiritual age. . . . By the sacrament of Confirmation, man is given a spiritual power in respect of sacred actions other than those in respect of which he receives power in Baptism. For in Baptism he receives power to do those things which pertain to his own salvation, forasmuch as he lives unto himself; whereas in Confirmation he receives power to do those things which pertain to the spiritual combat with the enemies of the faith."[3] St. Thomas, further, clearly establishes the link between this sacerdotal character and what is today called Catholic Action, and it is this connection which interests us here.

The holy Doctor indicates that with the conferring of the sacrament there is given also both the power and the office of defending the faith. "He who is confirmed receives the *power* of publicly confessing his faith by words, as it were, *ex officio*."[4] A similar office is indicated by the words of St. Peter. Not only did he address the early Christians as a kingly priesthood, but laid down the purpose of this communication: "That you may declare his powers, who has called you out of darkness into his marvelous light."[5]

We may now sum up the Thomistic doctrine on the sacramental character as it is variously participated by the members of the Mystical Body of Christ. The highest form of this sacramental incorporation into the High Priesthood of Christ is contained in the sacrament of Holy Orders. This sacrament confers the ineffaceable aptitude and full faculty of conveying the redeeming grace of Christ to the faithful in its widest extent, by word as well as by sacrament. By the priestly character the Christian is consecrated a "minister of Christ" in the full sense of the words, and in so far as the Church is Christ living on in the world, he is consecrated

[3] *Ibid.*, IIIa, q. 72, a. 5.
[4] *Ibid.*, ad 2.
[5] *I Pet.*, 2:9.

the "minister of the Church." That priesthood which is imparted to the Christian along with the sacramental character of Baptism and Confirmation, is not so inward as this, not so comprehensive, and therefore it is specifically different from the priesthood conferred in the sacrament of Holy Orders. The former does not, as the latter does, confer on the Christian the special position of a minister of the Body of Christ, and for that reason it comprises what may be called priestly powers only in a quite limited degree. Nevertheless, it is a true priesthood, for it, just as really as the consecrated priesthood, gives the Christian a genuine participation in the one identical priesthood of Christ. Every Baptism, every Confirmation, is an incorporation into the priesthood which characterizes the member of Christ's Mystical Body and distinguishes him from those who are not of the household of faith. What is initiated in Baptism is intensified and brought to perfection in Confirmation, since this sacrament fits the Christian to take an active share in the building of the temple of God, and equips him for the apostolate and for its "Evidences of the Spirit and of power."

This doctrine raises Catholic Action far above the idea of external though helpful association with the ministers of the Church. The lay apostolate is seen to take its root in the sanctifying power of the Holy Spirit. It is evident that the lay person, by virtue of the sacrament of Confirmation, is not alone fortified against the dangers threatening his own spiritual life, but, as a strong and perfect Christian, he is made ready to take up arms against all that endangers the peace and prosperity of the Mystical Body here on earth. He is, moreover, made fit to take part in the building up, the strengthening, and the enlarging of the whole edifice by the power which is given him to confess Christ and defend His truth. Through Confirmation, he receives the privilege and the power of acting with and of aiding the ministerial body—in short, of participating in the apostolate of the Hierarchy.

Pope Pius XI, who has been called the Pope of Catholic Action, has emphasized this true nature and dignity of Catholic Action with increasing insistence. In his famous letter to Cardinal Bertram, he states:

> But no less have We, since the beginning of Our Pontificate, striven to promote Catholic Action, and already in Our Encyclical, *Ubi Arcano*, We have affirmed clearly that it belongs to the pastoral office and to

the Christian life; and on subsequent occasions We have expounded still further its nature and its ends, which show to those who consider it well that Catholic Action is nothing other than the participation of the laity in the apostolate of the Hierarchy.[6]

We have considered Catholic Action in particular, as the highest form which the lay apostolate can take. At the same time, it should be realized that what is said of Catholic Action specifically, as an exercise eminently apostolic, applies in due measure to every form of the lay apostolate. Thus the same Pius XI, in a subsequent letter to Cardinal Segura, stresses the official nature of Catholic Action as well as the inner grace from which springs the power of all apostolic labor in the laity.

From the beginning of Our Pontificate, in the Encyclical *Ubi Arcano,* We have publicly proclaimed that Catholic Action consists in the participation of the laity in the Hierarchical Apostolate of the Church; and We have confirmed that definition in other documents, affirming that those who undertake Catholic Action are called to that *office by a very particular grace,* and that that vocation is *not far removed from the sacerdotal mission,* since Catholic Action is in short nothing else but the apostolate of the faithful bringing their collaboration to the Church under the ministry. Whence it appears, My very dear Son, how great is the dignity of that institution and how necessary in our time.[7]

In yet another letter, Pope Pius XI founds the obligation of the lay apostolate on the sacramental grace and character of Baptism and Confirmation.

It is the sacraments of Baptism and Confirmation which impose, amongst other obligations, that of the apostolate, that is the duty of spiritual help to our neighbor. By Confirmation we are made soldiers of Christ. Now this implies that the soldier would strive and fight, not so much for himself as for others. But even Baptism, though it be less evident to the profane eye, imposes the duty of the apostolate, because through it we become members of the Church, which is the Mystical Body of Christ. Among the members of this body, as of any other organism whatsoever, there must be solidarity of interests and reciprocal communication of life. "So we being many are one body in Christ and members one of another." (*Rom.* 12,5.) Each must assist the other

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[6] Nov. 13, 1928.

[7] Nov. 6, 1929.

members. No one can remain inactive; but each one, while he receives, must also give. Now every Christian receives the supernatural life which circulates in the veins of the Mystical Body of Christ—that abundant life which Christ Himself said He came to pour out upon the earth. "I am come that you may have life and may have it more abundantly." (*John,* 10,10.) So we must transmit it to others who do not possess it or who possess it but sparingly or only in appearance.[8]

The realization of these sublime truths concerning the Mystical Body and Christian incorporation in the Priesthood of Christ lifts our concept of the lay apostolate high above the petty considerations of time and place and keeps the apostle in constant contact with the divine eternal scheme. It raises Catholic activity above the level of any merely human interest by intimately uniting it to the work of Jesus Christ Himself. Such considerations bring assurance to the lay apostle that he does not rely on his own efforts alone, but on the permanent power of the Spirit Whom he has received. The sacrament of Confirmation is too often just a memory identified with school life. Catholics should rather realize that the one act of administration is the bestowing of Him Who abides and works in and with us in accordance with the effect proper to the sacrament. The power conferred on us by this sacrament is for a definite office pertaining to the Christian apostolate. Our deputation to that office is registered on our very souls by the indelible seal of God—His spiritual sign or character. No more powerful source of the apostolate is possible than this character, which pertains to the confirming power of the Holy Spirit, or than this sharing in the Priesthood of Christ.

From the foregoing it should be clear that the right and duty of the laity to participate in the apostolic work of the Church spring from their very incorporation into the Mystical Body through the sacraments of Baptism and Confirmation. This truth has led some to the rather questionable conclusion that the priest exercises the apostolate, not fundamentally in virtue of his priesthood, but by the fact that he is a confirmed Catholic. There is real danger in such a position that the essential and radical difference between the Christian endeavor of priest and layman, which springs from their essentially distinct states or vocations, will be minimized or overlooked. The present Holy Father, Pope Pius XII, has warned

[8] Letter to Cardinal Cerejeira, January, 1934.

severely against such an erroneous attitude. It is imperative, therefore, to distinguish precisely between the apostolic mission of the consecrated ministers of the Church and that of the faithful who share, in the manner and measure peculiar to them, in the Priesthood of Christ.

The idea that all the members of the Church must share in her labors to win the world for Christ is not a new one. Nor is it a new thing in the history of the Church that the laity should be asked to share in the apostolate. But at no time in the past has it been more important that the laity themselves should be conscious of their role and adequately trained for their task. Their apostolate is to be fulfilled, as ever, under the direction of *those who have received their authority from the Church established by Christ.* It is for the laity to *share* in the apostolate of the Hierarchy, and, if their role is dependent upon the hierarchy of the Church, this in no way diminishes the importance of their task or the very real responsibility which is theirs.

Let it be stated quite unequivocally at this point: there is no division (although there is a real and definite distinction and subordination), let alone antagonistic competition, within the apostolate of the Church. All is blended within the apostolate of the Hierarchy: from this divinely constituted authority the laity receive their authentic mandate. The more rooted they are in the charity, doctrine, and liturgical life of the Church, under the command and direction of the Bishops, the more effective and the more capable of initiative they can become.

We have here only the briefest opportunity to indicate the need of personal formation of the lay apostle, the field in which he will normally carry on his labors for Christ and for souls, and the part the priest will play in forming and directing lay apostles. Each of these considerations requires and deserves more extensive treatment, and it is hoped they will form the subject of future studies.

In general, then, we may note that the lay apostle must be filled with the love of Christ to such an extent that this charity will overflow abundantly amongst his fellows. The formation of a true lay apostle begins in his education as a child. A great responsibility rests, therefore, on parents and teachers to see that the children entrusted to their care grow up with the love of Christ and with true charity towards their neighbors. The lay apostle must also be

proportionately well versed in the Church's doctrine, which suggests a word about theology for laymen. The spiritually mature and vigorous layman will want to avail himself of every opportunity to learn more about the faith that is his: he will welcome gladly the chance to understand and appreciate what God has told us about Himself and His plans for us which is offered to him by the theology for laymen movement. Each apostle, moreover, must be well equipped with knowledge of the field in which his missionary labors are to take place. But above all, it is through prayer and the frequenting of the sacraments that the lay apostle will be filled with the spirit of Christ, that interior and wholly supernatural spirit which is the soul of the apostolate.

There is a grave danger that this field of the lay apostolate may be thought to be closed to all save specialists and experts. The lay apostolate is open to all. It is the duty of all, irrespective of class or background, to play their part within the life of the Church. In fact, our task lies about us, right at our doorstep. Each apostle must be trained and prepared to carry his Christian principles into the very sphere in which he habitually finds himself. For some, it is true, the role is more specialized than for others. But all need the same spiritual background, the same process of formation, and the same burning zeal to take Christ to their neighbor, whether he be seated at a university rostrum or standing behind a grocery counter.

Responsibility for such high training and formation rests heavily upon the priest's shoulders. The teamwork between priests and people which is indispensable to the success of the lay apostolate has been described and recommended by the Holy Father himself. The modern world will be restored to Christ in very great measure by the efforts of apostolic laymen. Lay people simply cannot do the job without having access to the treasures of divine wisdom and divine life that the priest can open by reason of his priesthood.

There is a great mystery in the authentic concept of the lay apostolate. It is a part and an instance of the mystery of our calling by God, through the merits of Christ the Saviour, to share in the divine life here on earth and to help others to achieve this same glorious destiny. The supernatural character of this vocation puts it essentially above and beyond the range of our natural powers of understanding and reasoning. To come to any deep and fruitful

appreciation of the nature and scope of the lay apostolate, therefore, requires a living and enlightened faith and a docile submission to the inspirations of the Spirit of truth. It requires, too, a fervent awareness that the Holy Spirit dwells in the Church and speaks to men through those whom He has placed over us as the shepherds of our souls.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for January, 1909, entitled "A Critical Valuation of Loisy's Theories," is contributed by the distinguished Sulpician scholar, Fr. A. Vieban. The writer shows himself familiar with the writings of Loisy, and points out how completely contrary they are to traditional Christian doctrines. . . . "The Development of the Doctrine of the Incarnation," by Fr. J. P. Shields, is a clear account of the way in which the Church gradually came to the full consciousness of the significance of this fundamental doctrine. In discussing one important factor, the author says: "The precise moment at which the Apostles and disciples first came to know that Jesus is God cannot be historically determined. Likely it was before His Passion, since then even His enemies understood Him to claim divinity. Be that as it may, one thing is certain, namely, that before a word of the New Testament was written, the faith in this mystery had been firmly established." . . . Fr. C. A. Campbell, of Halifax, Nova Scotia, develops a theme that was destined to become popular in the course of years in his article "Should We Plead for a Vernacular Liturgy?" He believes that the liturgy in the vernacular would constitute "one of the most efficient missionary agents the Church of today could employ." . . . Canon Sheehan contributes another instalment of his novel of clerical life, *The Blindness of the Reverend Doctor Gray*. . . . In the Studies and Conferences we read the surprising statement that the decisions of the Roman Congregations "do not require the assent of the intellect to the statement of the decisions, unless they involve a truth or doctrine otherwise infallibly defined." . . . In the Studies and Conferences we are likewise informed that the introduction of tobacco into Italy was due to a sixteenth-century Cardinal, Prosper Saint-Croix, who brought the newly discovered weed from Portugal to Rome. The anonymous writer who communicates this information asserts that "few men who smoke are bad men."

F. J. C.

VIRGINITY AND CHASTITY

In our priestly capacity as confessors, directors, advisers or friends, questions sometimes arise which refer to virginity and chastity. The occasion giving rise to the present discussion is the rule concerning the vow of chastity in constitutions of communities of religious, especially of religious women. Many Sisters misunderstand the rule. The cause of the error for some is the very wording of the rule itself. Thus we find the following rules: "By the simple vow of chastity, whether temporary or perpetual, the religious bind themselves to a virginal life." "By the vow of chastity the Sisters bind themselves to the observance of virginity." Another set of constitutions, while not so misleading as the above, opens the way to misunderstanding when it states: "The vow of chastity is the adornment and the glory of a Christian virgin." Precisely because a vow of chastity and a vow of virginity are not properly understood and distinguished, some other errors and problems also follow, as will be pointed out later in this article.

That a vow of virginity is not the same thing as a vow of chastity is brought out in Canon 1058 of the Code of Canon Law. Since in that canon each of those vows is listed as constituting an impedient impediment to marriage, they must differ from one another in some way; they are not two names for the same thing.[1]

Virginity as the formal object of a vow of virginity has as its object the exclusion of the *first complete act* of carnal pleasure. There are two elements which make up this virginity: the formal and the material. The formal element is mental or spiritual and consists in the firm determination not to consent to venereal pleasure. The material element is purely physical and consists in the physical integrity of the body. These two elements taken together constitute the true or formal virginity which is the object of a vow of virginity. Since this understanding of virginity is stricter than its understanding in other cases, which we shall mention later on, we shall call it virginity in the *strict sense.*

Virginity in the strict sense is lost mentally or spiritually, i.e., the formal element of virginity is lost, by a deliberate act of consent

[1] Petrus Card. Gasparri: *De Matrimonio,* ed. 9 (Typis Polyglottis Vaticanis, 1932), I, 252, n. 1.

to venereal pleasure, e.g., a deliberate thought or desire. In the case of married persons, such loss of virginity will not involve sin unless, for example, the thought or desire is so vehement that solitary orgasm is voluntarily had. Married persons, then, in losing their virginity are really practicing other virtues, namely, justice and charity. In the case of persons who are not married or of those who, though married, direct their thought or desire towards someone other than their own spouse, a sin is committed. If virginity is lost only in this spiritual way, the loss can be repaired by a revocation of the thought or desire and, so, it is called a reparable loss of virginity. This loss in the case of a sinful thought or desire is repaired by true repentance for the sin committed and the renewal of the resolve never to consent to venereal pleasure.[2]

Virginity is lost physically, i.e., the material element of virginity is lost, when bodily integrity is lost. Thus, bodily integrity in a woman is lost by the violation of her genitals through intercourse or impure touches; in a man, by intercourse or pollution.[3] If bodily integrity is lost involuntarily, e.g., by rape or nocturnal pollution, while material virginity is lost, formal virginity is not and, consequently, the virtue of virginity remains intact.[4] On the other hand, if the loss of physical virginity is voluntary, in other words, if both the formal and the material elements are found in one and the same act, then virginity is irreparably lost. Such a person cannot be a virgin again. Virginity is irretrievably lost.[5]

[2] St. Thomas Aquinas: *Summa Theologica,* IIa-IIae, q. 152, a. 3 ad 3; F. Piat, O.F.M.Cap.: *Praelectiones Juris Regularis,* ed. 2 (Tornaci: Casterman, 1896), I, 283, q. 10.

[3] Felix M. Cappello, S.J.: *De Matrimonio,* ed. 5 (Romae: Marietti, 1957), n. 299, 1, 5°; Gasparri: *op. cit.,* I, n. 427; Piat: *op. cit.,* I, 279, q. 6; Timotheus Schaefer, O.F.M.Cap.: *De Religiosis,* ed. 4 (Typis Polyglottis Vaticanis, 1947), n. 1103; Arthurus Vermeersch, S.J.: *De Castitate et De Vitiis Contrariis* (Romae: Universitas Gregoriana, 1919) n. 139, 2; Th. M. Vlaming: *Praelectiones Iuris Matrimonii* edidit L. Bender, O.P. (Bussum: Brand, 1950), p. 131.

[4] Cappello: *op. cit.,* n. 299, 1, 6°; Piat: *op. cit.,* I, 280, q. 6, n. 3; *Salmanticensis Cursus Theologiae Moralis* per Sebastianum a Sancto Joachim editio correctior (Venetiis: Pezzana, 1764), tract. 26, cap. 1, n. 74 *contra* those cited in n. 73.

[5] H. A. Ayrinhac, S.S.: *Marriage Legislation* rev. by P. J. Lydon (New York: Benziger, 1940), n. 95; T. Lincoln Bouscaren, S.J. and Adam C. Ellis, S.J.: *Canon Law,* ed. 3 (Milwaukee: Bruce, 1957), p. 503; John A. Abbo

The practically unanimous teaching of theologians is that not even God can make a non-virgin a virgin again.[6] A few hagiographers have written that God could miraculously restore virginity as a man might put together the pieces of a broken vase in such a marvelous way that a restoration of the original state would be had.[7] With regard to this opinion, all that would be accomplished by such a miracle is the restoration of physical integrity. Such a miracle cannot wipe out the fact that the vase was actually broken. Neither can a miraculous restoration of bodily integrity deny the fact that virginity was lost. As St. Thomas says: "God cannot bring it about that things actually done were not done."[8] The person can recover the state of grace through penance, but can never recover the flower of virginity. Consequently, if a person has a vow of virginity, the vow automatically ceases with the irreparable loss of virginity because it is simply impossible to observe the vow any longer; its formal object is gone forever; it can no longer have application in this person's life.

Whether voluntary impure touches which do not violate the genitals or do not result in orgasm destroy virginity irreparably is disputed. Some authors, relying on *Apocalypse* 14:5: "they are without blemish," affirm the irreparable loss of virginity by any voluntary impure touch. Others hold that virginity is irreparably lost only by impure touches which of their nature ought to result in orgasm, even if they do not do so because of some other factor, e.g., weakness, disease, etc. Still others maintain that virginity is

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and Jerome D. Hannan: *The Sacred Canons* (St. Louis: Herder, 1952), v. 2, p. 239; G. Payen, S.J.: *De Matrimonio,* ed. 2 (Zi-ka-wei: Typographis T'OU-SE-WE, 1935), n. 825, 1; Piat: *op. cit.,* v. 1, p. 279, q. 6, 1o-2o; Vermeersch; *op. cit.,* n. 142.

[6] "Audenter loquar: cum omnia possit Deus, suscitare virginem non potest post ruinam."—St. Jerome: *Epist. 22 ad Eustochium,* n. 5 (*MPL 22,* col. 397); for other similar statements cf. St. Augustine: *De Sancta Virginitate,* cap. 29 (*MPL* 40, col. 412); *Contra Secundam Juliani Responsionem,* lib. 6, n. 19 (*MPL* 45, col. 1544); St. Basil; *De Vera Virginitatis Integritate,* n. 59 (*MPG* 30, col. 787, D; 790, A); St. Cyril of Alexandria: *Adversus Anthropomorphitas,* cap. 13 (*MPG* 76, col. 1099); St. Jerome: *Comment. in Amos,* lib. 2, cap. 5 (*MPL* 25, col. 1036, C-D); Piat: *op. cit.,* I, 280, q. 7, 1o.

[7] Cf. Piat: *op. cit.,* I, 280, n. 5.

[8] *Summa Theologica,* IIa-IIae, q. 152, a. 3 ad 3.

not lost irreparably unless orgasm actually results from the impure touches.[9]

Chastity, unlike virginity, is of two species: perfect and non-perfect. Perfect chastity excludes not only the first act of venereal pleasure but *every* act, whether complete or incomplete, internal or external, inside or outside of marriage. Therefore, after the first or even after the nth voluntary impure act of any kind, a person can and must be chaste for the rest of his or her life. Consequently, if a person has a vow of perfect chastity, the fulfillment of the vow is still possible as regards the future and, as a result, does not expire after a deliberate violation.

Non-perfect chastity is that which is had in married life and is usually called marital or conjugal chastity. Mutual sexual pleasure is allowed married persons, primarily for the propagation of the human race; secondarily, for the fostering of mutual love and as a remedy for concupiscence. Otherwise, married persons must observe chastity, i.e., their mutual marital relations must be licit; they are not allowed sexual pleasure by themselves or with anybody other than the spouse.

Marital or non-perfect chastity, or, as it is sometimes also called, imperfect chastity, simply means non-celibacy, i.e., the person does not lead a celibate life. It should be carefully kept in mind that marital chastity does not say nor even imply that married persons are guilty of imperfections, much less of sin, in this matter. Their state in life is not just a state which is tolerated as though it were not really quite pleasing to God. It is a state and a form of chaste life instituted and fully approved by God Himself. Moreover, in the case of two validly baptized persons, it is a sacramental state of life since Christ raised such marriage to the dignity of a sacrament. Therefore, validly married persons when engaging in licit marital relations not only are not guilty of even an imperfection, they are actually practicing virtue and helping one another grow in their life of grace.

A comparison with two other obligations, fasting and abstinence, may help to bring out the difference between the obligations of virginity and chastity. The law of fasting forbids one to take more than one full meal on a day of fast. Once one has taken enough food

[9] Piat: *op. cit.*, I, 279, q. 6, 2°; Vermeersch: *op. cit.*, n. 142.

to equal two full meals, one can no longer fast that day. It is simply impossible for that person to say he or she has not taken more than one full meal that day. One can abstain from food the rest of the day as a penance, if he wishes to, but that action does not have the merit of the prescribed fasting. The law of fasting can no longer have application in this person's life that day.[10]

Abstinence, on the other hand, can be total or partial. Total abstinence forbids the eating of meat on a certain day, not only as regards the first act to the contrary, but every such act at every moment of the day. Consequently, even if a person seriously violated the law of abstinence once or several times in the day, he or she is still obliged to abstain from meat the rest of the day. And so it can be seen that the obligation of virginity is similar to that of fasting while that of total abstinence is similar to that of perfect chastity.

Partial abstinence can be compared with non-perfect or marital chastity. Just as on a day of partial abstinence one may not eat meat at any time of the day except at the principal meal, so married persons may not licitly enjoy venereal pleasure except in connection with licit marital relations. They must observe chastity at all other times. As the obligation on a day of partial abstinence differs from that on a day of total abstinence, similarly there is a difference between the obligations of marital chastity and perfect chastity. Just as there is abstinence from meat on both partial and total abstinence days, and so both days are called days of abstinence, although not in exactly the same sense, so also there is chastity in both married and single life, although not in exactly the same way.

[10] "If one—either deliberately or by mistake—has eaten two full meals on a fast day, one can no longer observe the fast and, therefore, he may eat to satiety again."—Heribert Jone, O.F.M.Cap.: *Moral Theology,* Englished and adapted by Urban Adelman, O.F.M.Cap. (Westminster, Md.: Newman, 1945), n. 388. "Qui ergo ieiunium sive advertenter sive inadvertenter per secundam refectionem iam essentialiter laesit, eo die ieiunare amplius non tenetur: essentia enim ieiunii semel laesa praeceptum ieiunii servari amplius non potest."—H. Noldin, S.J. et A. Schmitt, S.J.: *De Praeceptis,* ed. 27, (Barcelona: Herder, 1951), n. 680. Cf. also J. Aertnys, C.SS.R., et C. A. Damen, C.SS.R.: *Theologia Moralis,* ed. 15 (Romae: Marietti, 1947), I, n. 1055, 1; Joannes B. Ferreres, S.J. et Alfredus Mondria, S.J.: *Compendium Theologiae Moralis,* ed. 17 (Barcinone: Subirana, 1953), I, n. 601, q. 7; Eduardus Genicot, S.J. et I. Salsmans, S.J.: *Institutiones Theologiae Moralis,* ed. 13 (Bruxelles: L'Edition Universelle, 1936), I, n. 441; Thomas A. Iorio, S.J.: *Theologia Moralis,* ed. 3 (Napoli: D'Auria, 1946), II, n. 299, 6°.

A married person, either after the death of the spouse, or even during the lifetime of both parties and by mutual consent, can take on perfect chastity, sc., exclude every form of voluntary venereal pleasure for the rest of one's life. Such a person, therefore, could take a vow of perfect chastity. On the other hand, such a person, supposing a normal married life, could never take a vow of virginity. By the vow of perfect chastity one obliges oneself to live the life of celibacy, that is, to live the life of a single person. This does not mean the person has never been or is not married. Even in such cases the person can live a celibate life; in other words, can live as a single person for the rest of his or her life. A resolution, a promise, a vow of celibacy looks to the future, not to the past.

With this understanding of the differences between virginity and chastity as they apply to vows, we can now take up some very practical cases.

Some religious have been leading lives of great torture because they never understood the difference between virginity and chastity considered as vows. It may be that they never knew or even suspected there is a difference between the two. The torture comes from the realization that they have a vow of chastity and also that at some time in their life they have irreparably lost their virginity. By identifying virginity with chastity, they believe it is impossible for them to observe the vow of chastity and, consequently, they wonder if they are religious since one of the vows essential to being a religious is impossible of fulfillment. If their mistaken idea of the identity of virginity and chastity were true, it would be impossible to fulfill the second vow and, as a result, they would never have been religious if the loss of virginity occurred prior to profession, or they automatically ceased to be religious if and when virginity was lost after profession. However, since, as we have seen, vows of virginity and chastity are not identified, if a person lost virginity either before or after profession, the second vow is still possible of fulfillment for the rest of one's life. As a consequence, the person was, is, and remains a religious as far as this aspect is concerned.

Another extremely practical case centers around an impediment found in many sets of constitutions, sc., widowhood. There is no such impediment in the Church's Code of Canon Law. Every set of constitutions which this author has read and which contains widowhood as an impediment sets down that the impediment can be dis-

pensed, usually by the superior general with the consent of the council. And yet, in practice, in very many communities it is a fact that this impediment is absolutely indispensable. After several years' efforts to find out why, even in the very best of circumstances, absolutely no consideration would be given to the admission of a widow into these communities, it was found out that the root of the problem is the ignorance of the distinction between a vow of virginity and a vow of chastity. Precisely because they were believed to be the same thing, superiors concluded that a widow simply could not be dispensed from the impediment since, according to their mistaken understanding of chastity as virginity, a widow, supposing normal married life, could not be a virgin and, therefore, could not take the usual vow of chastity, with the necessary consequence that she could not be a religious.

If they and all other religious with the same mistaken belief had given real thought to one of the Church's impediments invalidating admission to the novitiate, they would have known that something was wrong with their notion of chastity. Among the impediments listed in Canon 542, 1° is: "Married persons as long as the marriage bond lasts." Therefore, as soon as the marriage bond, real or apparent, ceases, e.g., by the death of the spouse, by papal dissolution in certain cases, or by a declaration of nullity, the impediment automatically ceases to exist. The Church always supposes, until the contrary is proved, that married persons lead a normal married life and, therefore, she supposes that marital relations are had. If chastity were identified with virginity, the Church could not say in this connection that no impediment to religious life exists when the marriage ceases to exist. Further, the Church could not grant a dispensation to two persons validly married to one another and both living so that one or both of them could enter religious life and, at the end of the novitiate, make profession of the vows of religion.

From considerations like these, the conclusion should have been reached that somehow virginity and chastity in this matter are not the same thing, since a widow, a widower, and even a person whose spouse still lives can be and at times is admitted to both novitiate and religious vows. As was seen above, a married person after the death of the spouse or, by mutual consent, during the lifetime of the spouse can make a licit and valid vow of perfect chastity. This can

be done because chastity is not the same thing as virginity. A person who is a virgin is also chaste; but a person does not necessarily have to be a virgin in order to be chaste. Thus, a girl who never lost her virginity marries. When she expresses her love for her husband in marital relations, she loses her virginity but, if the act was licit, she is still a chaste girl. Although the chastity in religious life has to be perfect chastity, it looks only to the future, not to one's life prior to entry into religious life.

Another practical application of this distinction between virginity and chastity is had when a boy or girl asks just what the various religious vows mean. If the vow of chastity is explained as the same thing as a vow of virginity, the boy or girl, if there has been a loss of virginity, will conclude (without telling the informant) that the idea which was had that God was calling him or her to religious life is false since virginity, in the case supposed, is not had and, so, according to what was just told them, sc., chastity means virginity, the second vow is impossible of fulfillment in this particular case. Thus a vocation may be lost to religious life because of ignorance of the distinction between virginity and chastity.

Mention ought to be made here of some other uses of the word *virginity*. At times the term is used in a broader sense than that given above. An example is had where a girl in conversation or in answer to a question put to her as to whether she is a virgin, states that she is when the fact may be that she has lost her virginity through solitary acts or through acts with another girl. In this case virginity is used simply to mean that she has had no marital relations with any person of the male sex. Taken in context, the girl in the supposed case is telling the truth. This use of the term *virginity* was quite common, even among theologians, in earlier times. Virginity was predicated of any girl who had not been "deflowered," i.e., had not lost the flower of her virginity by sexual relations with a boy or a man.

In his encyclical *On Holy Virginity,* our present Holy Father, although very evidently including virgins, is not limiting virginity to the strict sense given above. His encyclical is really on perfect chastity as is clear not only from the way he employs the terms virginity and perfect chastity interchangeably, but also from his inclusion of persons whose spouses are dead and of persons who, though never married, have sinned against the sixth commandment.

Another extended use of the term *virginity* is had in connection with the rite called the Consecration of Virgins. Ordinarily consecration is permitted only to strictly cloistered religious women. Nevertheless, the American Benedictine Sisters, who are communities of the "active" life, have recently been granted an indult to permit their Sisters, under certain conditions, to receive the Consecration of Virgins.

In the *Pontificale Romanum,* the bishop is ordered to summon each candidate the evening before the ceremony or, at least, in the morning before he prepares for the celebration of Mass and, among other questions, to ask her if she has her bodily integrity. Since the Church in this ceremony is acting as a visible society, she goes only by external signs. Hence the reason for the question put to the candidate. If physical integrity, i.e., bodily integrity, is had, that is all that is required. Even though the candidate may have lost her virginity, e.g., by solitary acts, she is not asked that, and so long as she has her physical virginity, the sign of which is an unbroken hymen, she may reply she is a virgin and so receive the consecration of virgins. If she has lost her physical virginity, she cannot receive the consecration. A girl or a Sister who has been raped cannot receive the consecration if that fact is known. If the fact is occult, it is disputed whether she may receive the consecration.[11]

Within the past few years, the term virginity when used in relation to the consecration of virgins has been given a still wider meaning by the Church. The rubric in the *Pontificale* has so far not been changed but the wording of the recently granted indult to the American Benedictine Sisters is to receive this consecration gives a broader meaning to virginity in this regard. In the earlier arrangement, a Sister's reputation might be called into question if she did not receive the consecration because not to receive it might indicate she had lost her bodily integrity. The foundation of the indication would be that ordinarily a Sister would wish to receive the consecration if she qualified for it. Thus Sister's reputation could be at stake. Even this risk to Sister's reputation is removed in the Church's recent manner of granting the indult for such consecration. The pertinent part of the memorandum to the above indult for the consecration of virgins reads: "Regarding the inviolability of

[11] Piat: *op. cit.,* I, 282, q. 8; Vermeersch: *op. cit.,* n. 143.

virginity as an essential qualification, we may say that all who have never been married may be admitted to the ceremony, provided they have vowed themselves to God in perpetuity."[12] Thus, the only case in which a Sister cannot receive the consecration of virgins is that in which the Sister had been married before entering the convent. Since her marriage would be a public fact and casts no shadows on her reputation, no harm is caused such a Sister or her reputation by her exclusion from the ceremony. Under the terms of the indult, all other Sisters, even if any of them may not have her physical virginity, whether she lost it culpably or inculpably, may receive the consecration. Accordingly, no Sister has to run the risk of having her reputation lost or even questioned. This change in the requirements for consecration of virgins does not, however, apply to the vow of virginity.

We may bring our study of virginity and chastity to an end by recalling that, while the term *virginity* can have several meanings of different extension, in its strict sense, which is the sense used when speaking of a vow of virginity, it is not the same thing as chastity. Therefore, those constitutions which set down that by the vow of chastity, a religious binds herself to lead a virginal life, or to the observance of virginity, should be changed to read: "By the vow of chastity a religious binds herself to the observance of celibacy." Or, if it is preferred: ". . . binds herself to lead a celibate life." Since this is what the vow of chastity really means and since this is the way this rule is worded in the *Normae* of 1901,[13] to correct the wording of the constitutions on this point would not require any approval outside the Institute.

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[12] T. Lincoln Bouscaren, S.J. and James I. O'Connor, S.J.: *Canon Law Digest* (Milwaukee: Bruce, 1958), IV, 167, n. 5.

[13] Reprinted in Schaefer: *op. cit.*, p. 1115, art. 129.

SAINTS PETER AND PAUL

The earliest mention of the Feast of Sts. Peter and Paul in Rome on June 29 goes back to the year 258 A.D. We have a statement in the liturgical *Calendar* composed in Rome apparently in 354 A.D. by Philocalus, a cleric who later became the secretary to Pope St. Damasus, which says that "Three days before the kalends of July (i.e. June 29), the commemoration of Peter at the Catacombs, and of Paul on the Via Ostia, during the consulship of Bassus and Tuscus" (i.e. 258 A.D.).[1]

This liturgical information attests to the longevity of the commemoration of the two Prince Apostles as martyrs in the Eternal City. As such it is a most gratifying piece of information. But the mysteries surrounding both the celebration itself, and the fate of the two apostles, seem almost to grow deeper with the years. And this despite the fact that modern archeological discovery, precisely in and about the city of Rome, has been almost world-shaking in its significance.

It is St. Luke the Evangelist who really sets the stage for the mystery. In his *Acts of the Apostles,* while he gives us precious biographical detail concerning the careers of both Peter and Paul, he seems of set purpose to leave us in the dark concerning their respective martyrdoms and death. Luke bids farewell to St. Paul still a prisoner in Rome at the end of *Acts.* He is completely enigmatic in dealing with the latter days of St. Peter. Finishing the story of Peter's miraculous release from prison in Jerusalem in 44 A.D., Luke says: "And he departed, and went to another place" (*Acts* 12:17). Peter is mentioned once more in *Acts,* but it is merely in connection with the so-called Council of Jerusalem in A.D. 58 or 59 (*Acts* 15: 6ff.). How the Prince of Apostles got to Rome, when and how he was put to death are secrets that have withstood the search of scholars over the course of the last eighteen centuries.

There is some hope, today, that light may be shed on this problem along with the similar mystery enshrouding the death and

[1] Cf. L. Duchesne, *Le Liber Pontificalis,* I (2nd ed., Paris, 1955), 10-12: "Kal. jul. Petri in Catacumbas et Pauli Ostense Tusco et Basso cons." See J. Ruysschaert, "La double tradition romaine des tombes apostoliques," *RHE,* 52 (1957), 804 ff.

burial of St. Paul. Not the least important piece of evidence in these pursuits is the liturgical notice concerning the commemoration of the two Apostles on the twenty-ninth of June. For this brings into focus the early tradition that attests to the martyrdom of Peter and Paul in Rome. But immediately it introduces problems of its own. We do not know the type of ceremony that was connected with the early veneration of the martyrs, although we do know that by the middle of the fourth century it had taken on the solemn character of a true liturgical celebration.[2]

What is of even more puzzlement, the notice cited states that the celebration in honor of St. Peter took place "at the catacombs." This can only mean the site where arose in the fourth century the Basilica of St. Sebastian on the Via Appia.[3] During the Middle Ages this church was known as the basilica of the Two Apostles. Beneath it, modern diggings have discovered burial places along with a room in which, during the third century at least, the early Christians were wont to conduct their religious ceremonies in connection with some kind of funereal repast.[4] On the walls of this subterranean edifice have been discovered numerous scratched-in inscriptions *(graffiti)* such as "Peter and Paul, pray for Victor" and the like. But the edifice contains no indication of a burial place of the apostles. What is interesting is the fact that the locution "in the catacombs," which originally was a place name for this particular site, came to be used for the other Christian cemeteries scattered in various places outside the ancient city.[5]

Recent archeological excavations underneath the Basilica of St. Peter on the Vatican have brought to light, first of all, a cemetery that goes back to the first century after Christ. At a focal point in this cemetery was discovered the remains of a stone wall, painted red, into one side of which had been dug a niche which supported a small altar-like monument. Beneath this monument were indications of a grave, and in the grave-like space, bones.

It is quite certain that the Emperor Constantine was convinced that this spot marked the burial place of St. Peter. For around this

[2] E. Kirschbaum, "Petri in catacumbas," *Misc. liturgica hon. L. C. Mohlberg* (Rome, 1948), pp. 221-29; J. Ruysschaert, *op. cit.*, 806 ff.

[3] Cf. J. Carcopino, *De Pythagore aux Apotres* (Paris, 1956), 296-99; J. Toynbee and J. W. Perkins, *The Shrine of St. Peter* (New York, Longmans, 1956), pp. 167 ff.

[4] Cf. *ibid.*, pp. 170-72.

[5] Cf. *ibid.*, p. 187, n. 43.

little monument he caused to be erected the magnificent basilica of St. Peter that dominated the Christian world for over a thousand years. The location was the most unlikely in the world: outside the city of Rome, on a hill, necessitating the destruction of a cemetery. But the Emperor evidently considered the site so sacred that he merely had the altar-like monument covered over with a marble encasement. This box-like edifice became the axis of his new Church. It remained the axis of the present basilica, built in the sixteenth century upon the site of the older church, again with no attempt being made to sift out the contents of this marble enclosed area.

It was only in 1940 that the late Sovereign Pontiff, Pope Pius XII, authorized the present excavations under St. Peter's.[6] Where tradition had said the remains of the Circus of Nero should have been found, there was actually, as we have seen, a cemetery. Beneath the marble encasement, directly under the High Altar in St. Peter's, was discovered the remains of an altar-like monument over what looked like a very simple grave. This monument must be the one referred to in a statement made by the Roman priest Gaius in *ca.* 180 A.D., when he boasted that on the Vatican was the *tropaeum* or burial monument of Peter, and on the road to Ostia, that of St. Paul. This furnishes us with a neat coincidence between an ancient historical record and a modern archeological discovery.[7]

Unfortunately, it is not enough to settle the major problem. According to our liturgical evidence, Peter was commemorated in A.D. 258 "at the catacombs." But what does this mean? Had his bones been buried there originally? Or were they perhaps transferred there for safekeeping during a persecution? And if his bones were not there how did the commemorative ceremony get connected with this site?

There have been, naturally, almost as many answers to these questions as there are historians, archeologists, and liturgists inter-

[6] Cf. B. Apollonj-Ghetti, A. Ferrua, E. Josi, E. Kirschbaum, *Esplorazione sotto la Confessione di San Pietro in Vaticano,* 2 vols. (Vatican City, 1951); cf. J. Ruysschaert, "Reflexions sur les fouilles vaticanes, le rapport officiel et la critique," *RHE,* 48 (1953), 573-631; 49 (1954), 1-58; also published as a separate monograph (Louvain, 1954).

[7] H.-I. Marrou, "Vaticane, fouilles du" in *DACL,* 15 (1953), col. 3335 f.

ested in the problem.[8] Particularly is this true when two further pieces of information are introduced, namely, that there is evidence of a disturbance, if not of a partial destruction, of the altar-like monument beneath St. Peter's that could have taken place in the pre-Constantinian state of the *tropaeum,* or at least could have been perpetrated during the sack of Rome by the Saracens in the ninth century.[9]

There are likewise the remains of two heads that have been preserved and venerated in the Lateran since at least the eleventh century.[10] Does one of them belong to the bones discovered beneath St. Peter's? If so, when was it separated from the rest of the remains? Regarding the latter, anatomical examination reveals that they are the bones of an elderly, robust man. Other than the fact that they were discovered on the spot where tradition has always maintained they would be found, we have no further knowledge as to when or how they got there.

Despite these startling uncertainties, much has been acquired as regards these problems. By the late nineteen thirties, most competent scholars had conceded that St. Peter had died a martyr in Rome. The evidence supplied by early tradition was considered all but conclusive as to this fact.[11] With the testimony of the present discoveries beneath St. Peter's, doubt on this score can hardly be entertained. Likewise, there seems to be sufficient reason for granting that the bones discovered beneath the High Altar in St. Peter's are the bones of the Prince of the Apostles.[12] The probability that the heads venerated in the Lateran are those of St. Peter and St. Paul has taken on greater weight. So does the hope of discovering something similar to the Petrine monument and grave-like area

[8] The bibliography on the whole subject has grown to enormous proportions. See E. Kirschbaum, "Eine Kritik der Kritiker," in his *Die Graeber der Apostelfuersten* (Frankfurt/Main, 1957), pp. 92-118.

[9] Cf. J. Ruysschaert, "Reflexions . . .," *RHE,* 48 (1953), 48-52.

[10] *Ibid.,* 208 ff.

[11] The case was considered all but closed with the appearance of Lietzmann's *Petrus und Paulus in Rom* in 1927, as Cullman concedes in his *Peter, Disciple-Apostle-Martyr* (Philadelphia, 1953), pp. 71 ff. See, among more recent authors, Aland, "Petrus in Rom," *Hist. Zeitschrift,* 183 (1957), 479-516.

[12] Cf. Toynbee and Perkins, *op. cit.,* pp. 154-60; Kirschbaum, *Die Graeber der Apostelfuersten,* pp. 199-216.

under the main altar in St. Paul's, once archeological excavations are started there.[13]

The possibility that the bones of either St. Peter or St. Paul, or of both, were at one time lodged in the Catacombs of St. Sebastian on the Via Appia now seems remote. But it is recognized that the commemoration of both these saints on that site in the middle of the third century was probably due to the Decian persecution that made the visitation of the grave-monuments on the Vatican and on the road to Ostia too dangerous. The ceremonies could have come into being without the presence of the relics of the martyr apostles.[14]

The ceremony in St. Sebastian's was continued even after the rites were certainly transferred back to their original location. But in the case of St. Peter, during the years 326 to 354 A.D., the commemoration must have been made *ad Catacumbas,* since during these years the building operations on the Vatican hill made the ceremonies there impossible.

Thus what the Philocalian calendar seems to represent is the actual situation on June 29, 354, as regards the celebration of the Feast of Saints Peter and Paul while retaining a reminder of the commencement of the feast in 258 A.D.

In any case, after the opening of the Vatican Basilica early in the second half of the fourth century, the feast of Saints Peter and Paul on June 29th became an event of great splendor, as it is to this day. Great saints such as Paulinus of Nola, Augustine, Jerome and Ambrose had occasion to remember their assistance at these solemnities. And the Popes such as Damasus and Siricius, but above all St. Leo the Great (440-61), used the occasion to let all the world understand the significance of the Roman primacy. It was substantiated by the founding of the Church there by the two great Apostles, Saints Peter and Paul.

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[13] Cf. *ibid.,* pp. 166-98.

[14] Cf. Ruysschaert, "La double tradition romaine des tombes apostoliques," 804 ff.; Testini, "Le presente reliquie dell'Apostolo Pietro e la translazione ad catacumbas," in *Studi di antichitá cristiana, 22* (1957), 529-38.

Answers to Questions

PRAYERS AT BENEDICTION

Question: Is it proper to add to the Rite of Benediction such prayers as an Our Father for fair weather; an Our Father for the Holy Father; an Our Father for the poor souls? If so, should these prayers be said between the *O Salutaris* and the *Tantum ergo?* Should any such prayers be said after the Divine Praises?

Answer: Several decrees of the Sacred Congregation of Rites specifically permit the recitation of prayers before the Blessed Sacrament exposed provided they are approved prayers. The Lord's prayer certainly satisfies this requirement. See, among others, S.R.C. 3157, *ad* VIII; 3537, *ad* I et II. S.R.C. 3530, *ad* II forbids the recitation of such prayers immediately before the blessing itself at Benediction. It would seem therefore that the prayers may be said either before the *Tantum ergo* or after the Divine Praises.

IMPOSING HANDS

Question: When priests take their places on both sides of an ordaining prelate after having imposed hands on the ordinands, in what position should they hold their right hand?

Answer: They, as well as the ordaining prelate, should hold the right hand *extended,* that is, stretched out in front of them, not pointing upward, for this action is meant to be a continuation of the imposition of hands on the ordinands until the bishop has completed the prayer *"Oremus, fratres carissimi,* etc." A picture on page 105 of the booklet *Ordinations* by A. Biskupek, S.V.D., illustrates this position very well.

CORONATION MASS

Question: On Nov. 4, 1958, the day of the new Pope's coronation, could we have offered the Mass for the Creation or Coronation of a Pope as a private votive Mass, even though the feast of

the day was of double rank? Could we have used this same Mass on a feria or simple feast occurring between the election and the coronation of the Holy Father?

Answer: The Mass *"in die Creationis et Coronationis Papae"* is to be used only as a Solemn Votive Mass. The three usual requisites for such a Mass must, therefore, be verified: a grave and public reason (certainly present when a new Pope is elected or crowned); the mandate or permission of the Ordinary; the Mass must be a sung Mass offered in the presence of a concourse of people. If the Ordinary, judging that there would be a large enough congregation present, ordered, by way of observance of the Pope's election or coronation, a Solemn or High Mass to be offered in parishes on November 4th or on any of the days occurring between the election and coronation (except Nov. 1 and All Souls Day), the Mass could and should have been the one *"in die Creationis et Coronationis Papae."* But at no time should this Mass be used as a low votive Mass. The same holds true for the Mass *"in anniversario Electionis et Consecrationis Episcopi."*

COMMEMORATION OF THE HOLY FATHER

Question: Is there any liturgical canon requiring priests throughout the world to commemorate the new Holy Father in their Masses on the very day of his coronation? No liturgical book available to me had any reference to such a point; all of them referred to the anniversaries of the Holy Father's coronation. Perhaps one reason for the absence of such a requirement might be that years ago communication between the countries was very slow and very few places outside Italy would get the news of a new Pope in time to have any celebration of his coronation. Then, with the advent of radio and television, the possibility of a commemoration of the new Holy Father on the very day of his coronation was overlooked.

Answer: Although, like yourself, I find no reference to such a commemoration on the day of the coronation itself, I have no doubt whatever that the commemoration should have been made in the Mass of Saint Charles Borromeo, that is, on the day of the coronation of our new Holy Father.

MISSA VERSUS POPULUM

Question: May I inquire about the present state of legislation on offering Mass facing the people? The rubrics at the beginning of the Missal provide for this, to be sure, but, in view of the long obsoleteness of the practice (except in the major basilicas), may one re-establish the custom without further ado?

Answer: The permission of the Ordinary should be obtained before offering Mass facing the people. That a certain caution regarding the general use of this type of Mass is still to be exercised may be seen, by implication at least, from recent legislation. It will be remembered that, in the Decree of the Sacred Congregation of Rites, dated June 1, 1957, *De Forma et Usu Tabernaculi,* we are instructed that, in churches where there is only one altar, this altar is not to be constructed for *versus populum* Masses. This legislation, it is true, is aimed directly at obviating the danger of minimizing the tabernacle but an indirect effect will be to decrease the likelihood of Masses *versus populum* in many a parish church. Furthermore, in the Instruction of Sept. 3, 1958, so gratifying in its insistence on the direct and intimate participation of the people in the liturgy of the Mass, no word is said about Mass facing the people.

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THE TREND AMONG SCRIPTURE SCHOLARS

Question: What is to be said about the trend among some Catholic scripture scholars nowadays to interpret the Bible in such wise as to seem to weaken its historical value?

Answer: As to the particular problems that are being discussed among scripture scholars so widely nowadays I am not qualified to give an answer in detail. However, I believe that I am entitled to make some general remarks, especially as regards the methods that all Catholic scholars are expected to follow in their research.

In the first place, genuine scholarship is always encouraged by the Church. Hence, those who apply their talents and their scholarly interest to the study of the written Word of God can make great contributions to the progress of sacred science. There are many

fields open to them—history, archeology, languages, etc.—and the Church encourages them to investigate thoroughly these various aspects of the inspired writings. Indeed, these scholars can justly be included among those whom Pope Pius XII advised to study the false views that prevail, even with the hope of finding some element of truth that may be helpful. The Pope said:

> Indeed, Catholic theologians and philosophers, upon whom falls the serious duty of protecting divine and human truth, and of inculcating these in the minds of men, may not ignore or neglect these opinions which more or less stray from the right way. Moreover, they should thoroughly examine these opinions, because diseases cannot be properly cured unless they are rightly diagnosed; also because sometimes in false theories something truthful lies hidden; finally because these theories provoke the mind to scrutinize and to weigh more carefully certain truths, philosophical or theological (*Humani generis, DB,* n. 2308).

The chief problems discussed by our scripture scholars, it seems, center about the historical significance of the sacred writings, in view of the fact that the sacred writers, in accord with the custom of the times, made some use of metaphors and other figures of speech in describing historical occurrences. Indeed the Pope himself, in *Divino afflante Spiritu* (Sept. 30, 1943), has given approval to this principle:

> For what they (the sacred writers) wish to signify by words is not determined by the laws of grammar or philology alone, nor by the context of the passage alone. The interpreter should by all means return mentally, as it were, to those remote ages of the Orient, in order that, properly aided by the helps of history, archeology, ethnology, and of other disciplines he may discern and perceive what so-called literary *genres* the writers of that age wished to employ and in fact did employ. For the old Orientals, to express what they had in mind, did not always use the same forms and the same modes of speaking as we do today (*DB,* 2294).

At the same time, every Catholic scholar, whatever may be the special field of the sacred sciences to which he devotes himself, must bear in mind that he is bound to adhere to the declarations and the tradition of the Catholic Church. To quote Pope Pius XII again, in reference to some scripture scholars:

> Some boldly pervert the sense of the definition of the Vatican Council with respect to God as the author of Sacred Scripture; and they revive the opinion, many times reprobated, according to which the immunity of the sacred writings from error extends only to those matters which are put down in regard to God and religious and moral matters. Again they speak erroneously of the human sense of the sacred books under which their divine sense lies hidden, which alone they declare is infallible. In interpreting Sacred Scripture they wish that no account be taken of the analogy of faith and of "tradition" of the Church, so that the teachings of the Fathers and of the sacred magisterium is to be referred, as it were, to the norm of Sacred Scripture explained by the exegetes in a merely human manner, rather than that Sacred Scripture be interpreted according to the mind of the Church, which was established by Christ the Lord as the guardian and interpreter of the whole deposit of divinely revealed truth (*Humani generis, DB,* n. 2315).

Certainly, all scripture scholars should bear in mind this admonition of the Vicar of Christ and regulate their views most exactly by the norms laid down by the Church, the divinely established guardian of Christian truth. Neither should they disregard the common teaching of Catholic theologians on any point when that teaching has been proposed constantly with the knowledge of the teaching Church.

I believe, also, that it is opportune to remind Catholic scholars of their duty to join to their research prayer for divine guidance. It is true, we do not hold that by prayer alone a scholar will be assured of special divine guidance in the pursuit of his studies. But prayer will obtain gifts of grace, which will surely aid those who are engaged in the delicate task of investigating religious truth. It is pathetic to meet a Catholic scholar so busy with his studies that he limits his prayers to the minimum. An occasional hour before the Blessed Sacrament will help him more in his studies than many hours of painstaking research.

CONFIDENTIALNESS IN CENSUS TAKING

Question: In former days the priest himself took up the parish census, and all the information given him was regarded as strictly confidential, available only to the priests of the parish. This was especially important in regard to such questions as "Were you

married by the priest?" and "Have you made your Easter Duty?" But nowadays many parishes employ different methods of taking up the census, methods which involve the manifestation of such confidential information to lay persons or to nuns. What is to be said about these new methods, and particularly about the obligation of the parishioners to answer the type of questions just exemplified, with the realization that others besides the priest will become aware of the answers?

Answer: Beyond doubt, it has become very difficult in large parishes for the priests to take up the census personally. Moreover, when this method is attempted, there is generally so long a period required that many changes have taken place in the membership of the parish in the meantime. Hence, many pastors have decided, as a practical solution, to enlist the aid of lay persons or of nuns. The problem then arises, as the questioner points out, as to whether the parishioners can be bound to reveal matters detrimental to their reputation to these helpers. I cannot see how there is any such obligation. This is especially true when there is question of revealing a bad marriage, that is not publicly known. Even when there is a promise of confidentialness on the part of a lay person taking up the census, to what extent can this promise be trusted?

It seems to me, therefore, that when a pastor enlists the help of lay persons to collect or to file census information, he should follow one of two courses. First, he can restrict the questions to data which can be given without any embarassment—for example, the number of children in the family, the school which they attend, whether both parents are Catholics, etc. These are matters of a public nature which people do not hesitate to reveal to anyone. Second, he can make it known throughout the parish before the census is taken up that the parishioners are entirely free to answer or not to answer any questions contained on the census card. Personally, I do not believe that either of these solutions affords a very efficient measure for providing the type of information that is most needed to give spiritual help to those who need it most. But I do not see how there can be any obligation imposed on a lay person to admit his moral deficiencies to another lay person.

Perhaps there is some justification in the method of having a census including the questions we are discussing taken up by nuns,

who can be trusted more than the average lay person to observe complete confidentialness. Moreover, their religious status undoubtedly induces greater trust and confidence on the part of the laity, many of whom would answer questions from a nun as readily as those from a priest. However, even when nuns are employed in taking up a census, they should be very definitely instructed as to their duty in the matter of confidentialness.

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Analecta

The following is the second section of the Instruction on Sacred Music and the Sacred Liturgy issued by the Sacred Congregation of Rites, Sept. 3, 1958. The previous section was published in last month's issue of *The American Ecclesiastical Review,* pp. 426-41.

IV. *The Conventual Mass, called Mass in choir:*

35. One may rightly include among the liturgical functions which excel because of their special dignity, the "Conventual Mass" or "Mass in choir." This is the Mass which is celebrated in conjunction with the recitation of the Divine Office by those persons who are bound by the laws of the Church to choir.

In fact, the Mass together with the Divine Office constitutes the sum total of Christian worship or that full praise rendered daily to Almighty God with external and public solemnity.

But, since this public and congregate offering of divine worship cannot be celebrated every day in all churches, those bound to the law of choir will perform it for the others. This applies principally to the cathedral churches in relation to the diocese as a whole.

Therefore, all celebrations "in choir" should ordinarily be performed with special decorum and solemnity, that is to say, embellished with chant and sacred music.

36. The Conventual Mass, therefore, must of its nature be a solemn Mass, or at least a "missa cantata."

But where, because of special laws or special indults, a dispensation is granted from the solemnity of Mass "in choir," there must be avoided at least the recitation of the Canonical Hours during the Conventual Mass. Instead, it is preferable that the low Conventual Mass be celebrated in that manner referred to in number 31, excluding, however, any use of the vernacular.

37. Regarding the Conventual Mass the following must also be borne in mind:

a) Only one Conventual Mass must be said, and that must coincide with the recitation of the Office in choir, unless other-

wise prescribed by the rubrics.[21] The obligation remains, however, for the celebration of other Masses in choir, as in the case of pious foundations and because of other legitimate reasons.

b) The Conventual Mass follows the norms of the sung Mass or low Mass.

c) The Conventual Mass must be celebrated after Terce, unless the director of the community has established that for a serious reason it is to be celebrated after Sext or None.

d) Conventual Masses "outside of choir," until now sometimes prescribed by the rubrics, are suppressed.

e) Assistance of priests in the Holy Sacrifice of the Mass and in the so-called "synchronized" Masses.

38. Granted that sacramental concelebration in the Latin Church is limited by law to specific cases, and recalling the response of the Supreme Congregation of the Holy Office of May 23, 1957,[22] which declared invalid the concelebration of the Sacrifice of the Mass by priests who, though wearing sacred vestments and moved by whatever intention, do not pronounce the words of consecration, it must be noted that it is not prohibited that, where many priests are assembled on the occasion of congresses, "one alone celebrates while the others (whether all or the majority) participate in the celebration and during it receive the sacred species from the hands of the celebrant," so long as "this occurs for a just and reasonable cause and that the Bishop has not decreed otherwise so as to avoid surprise to the faithful."

In doing this, let there not occur that error recalled by the Supreme Pontiff Pius XII which holds that one Mass at which 100 priests assist with religious devotion is the same as 100 Masses celebrated by 100 priests.[23]

39. The so-called "synchronized Masses" are forbidden, however. By these are understood those Masses celebrated in the

[21] *Additiones et variationes in rubricis Missalis,* tit. I, n. 4.

[22] *AAS,* XLIX (1957), 37.

[23] Cf. Address to Cardinals and Bishops, Nov. 2, 1954, *AAS,* XLVI (1954), 669 f.; and the Address to the International Congress on Pastoral Liturgy at Assisi, Sept. 22, 1956, *AAS,* XLVIII (1956), 716 f.

following way: Two or more priests at one or more altars simultaneously celebrating the Mass in such a way that all the actions and all the words are done and said at the same time, also using, particularly if the number of celebrants is large, some modern instruments with which the absolute uniformity of "synchronization" can more easily be achieved.

B. THE DIVINE OFFICE.

40. The Divine Office is said either "in choir" or "in common" or "alone."

It is "in choir" if the Divine Office is said by a community held to the choir by ecclesiastical laws; "in common" when said by a community not bound by the rule of choir.

In whatever manner the Divine Office is recited, whether "in choir" or "in common" or "alone," it must always be considered an act of public worship given to God in the name of the Church if it is said by those persons who are bound to its recitation by ecclesiastical laws.

41. By its nature, the Divine Office is so composed that it is intended to be recited with alternating voices. Moreover, many parts, by their nature, require them to be sung.

42. This having been established, it follows that the fulfillment of the Divine Office "in choir" is to be continued and favored; the fulfillment of the Divine Office "in common," as also the singing of at least some parts of the Office, is highly recommended, according to the appropriateness of time, place and persons.

43. The recitation of the psalms "in choir" or "in common" must be done with fitting dignity, with observation of the proper tone, appropriate pause of voice and full harmony of voices, whether it is done with Gregorian modulation or without chant.

44. If the psalms are to be chanted in the canonical hours in which they occur, at least a part should be sung in Gregorian chant, either in alternating psalms or in alternating verses of the same psalm.

45. The ancient and venerable custom of chanting Vespers according to the rubrics, together with the people on Sundays

and feastdays, should be introduced if possible in those places where it does not exist, at least several times a year.

Let the Ordinaries, furthermore, take care that the singing of Vespers on Sundays and feastdays in conjunction with evening Mass not fall into disuse.

In fact, the evening Masses which the Ordinary may permit "if required by the considerable spiritual good of a great part of the faithful"[24] must not be detrimental to the liturgical functions and pious exercises with which the Christian people normally sanctify feastdays.

Therefore, the customs of chanting Vespers or of practicing other pious exercises with Benediction of the Blessed Sacrament must be preserved where it exists, even if evening Mass is celebrated.

46. In seminaries of clerics, therefore, whether diocesan or religious, there should be frequent recitation of the Divine Office in common, at least a part of it, and, whenever possible, in chant. On Sundays and feastdays, at least, Vespers should be chanted.[25]

C. BENEDICTION OF THE BLESSED SACRAMENT.

47. Benediction of the Blessed Sacrament is a true liturgical function. It must therefore be performed as prescribed in the Roman Ritual, tit. X, ch. V, n. 5.

If some other manner of imparting Benediction of the Blessed Sacrament exists in some place by immemorial custom, this may be preserved subject to permission of the Ordinaries; it is advised, however, that the Roman use of Benediction of the Blessed Sacrament be prudently insisted upon.

(2) REGARDING CERTAIN KINDS OF SACRED MUSIC:

A. SACRED POLYPHONY.

48. The works of sacred polyphony of ancient or recent composers must not be allowed in liturgical functions before it is

[24] *Christus Dominus, AAS,* XLV (1953), 15-24; Instruction of the Supreme Sacred Congregation of the Holy Office, *AAS,* XLV (1953), 47-51; *Sacram Communionem, AAS,* XLIX (1957), 117-178.

[25] Cf. can. 1367, 3.

first of all ascertained that they are composed and adapted in such way as to correspond to the norms and admonitions set forth in the Encyclical *Musicae sacrae disciplina.* When in doubt, the Diocesan Commission for Sacred Music is to be consulted.

49. The ancient compositions of sacred polyphony, still buried in archives, should be diligently sought out, and, if necessary, steps should be taken for their fitting preservation. Let experts tend to their publication either in critical editions or in adaptations for liturgical use.

B. MODERN SACRED MUSIC.

50. Compositions of modern sacred music must not be used in liturgical functions unless they are composed in conformity with liturgical laws and the rules that pertain to sacred music, in accordance with the Encyclical *Musicae sacrae disciplina.*[26] Accordingly, judgment must be given by the Diocesan Commission for Sacred Music.

C. POPULAR RELIGIOUS SONG.

51. Popular religious song is to be highly recommended and promoted. By means of it, in fact, Christian life is filled with religious spirit and the minds of the faithful are elevated.

There is a place for popular religious song everywhere, both in public for the family of solemnities of Christian life as well as in daily work. It has a noble part to play in all the pious exercises performed both inside and outside the church. It is also sometimes admitted in liturgical functions themselves, according to the norms set down in numbers 13-15.

52. So that popular religious songs may then accomplish their purpose, "it is necessary that they fully conform to the doctrine of the Catholic Faith, that they expound and explain it rightly, that they be composed of easy language and simple melodies, that they be free of ostentatious and inane superfluity of words, and finally, even if they are short and catchy, that they contain a religious dignity and seriousness."[27] The Ordinary must watch with care that these prescriptions be observed.

[26] *AAS,* XLVIII (1956), 19 f. [27] *Ibid.,* 20.

53. All those who are in a position to interest themselves are encouraged to gather and publish a fitting collection of these popular religious songs, even the most ancient, which have been written or passed down by word of mouth, for the use of the faithful. This is to be subject to the approval of the Ordinaries of places.

D. RELIGIOUS MUSIC.

54. That which is justly called religious music and which, though it cannot be admitted in liturgical functions, because of its special nature, tends to arouse religious sentiments in its listeners and to favor religion, should be highly encouraged and opportunely cultivated.

55. The proper places for religious music compositions are in concert halls, or in the assemblies of congress, but not in churches intended for the worship of God.

However, should there be no auditorium or other suitable place and it is the considered opinion that a religious music concert would be of spiritual benefit to the faithful, the Ordinary of the place may permit such a concert to be presented in some church, provided that the following are observed:

a) For any such concert, the written authorization of the local Ordinary is required;

b) Requests for such authorization must be made in writing, stating the day of the concert, the works to be performed, and the names of the conductors (of both instrumental and choral ensembles) and the names of the performers;

c) The Ordinary must not give permission if, after having consulted the Diocesan Commission of Sacred Music and sought the advice of other experts in the matter, he is not certain that the works proposed are not only worthy of artistic merit and sincere in their expression of Christian piety, but also that the performers possess those qualities listed in numbers 97-98;

d) The Blessed Sacrament must be removed from the church before the performance and be placed in a chapel or even in the sacristy; if this is not possible, the audience must be notified of the presence of the Blessed Sacrament in the

church and the rector of the church must diligently take care that due respect to the Blessed Sacrament is observed;

e) The purchase of tickets of admission and the distribution of concert programs must take place outside the church;

f) Musicians, singers and audiences must comport themselves in dress and conduct in a manner befitting the seriousness proper to the sanctity of the holy place;

g) According to the circumstances, it is preferable that the concert be concluded with some pious exercise, or still better, with Benediction of the Blessed Sacrament, for the specific purpose of accomplishing that spiritual elevation intended by the concert, almost as though crowning the sacred action.

(3) REGARDING BOOKS ON LITURGICAL CHANT:

56. Books on the liturgical chant of the Roman Church published up to the present are:

The Roman Gradual, with the Ordinary of the Mass.

The Roman Antiphonal for the daily Hours.

The Office of the Dead, of Holy Week and the Nativity of Our Lord Jesus Christ.

57. The Holy See reserves to itself all rights of use and ownership of all the Gregorian melodies contained in the liturgical books of the Roman Church and approved by it.

58. The decree of the Sacred Congregation of Rites of August 11, 1905, or the "Instruction concerning the publication and approval of books containing liturgical chant"[28] remains in force, as well as the subsequent "Statement regarding the publication and approval of books containing liturgical Gregorian chant" of February 14, 1906,[29] and the other Decree of February 24, 1911, which referred to some special questions about the approval of books on the chant of "the Propers" of certain dioceses and religious families.[30]

That also which was established by the Sacred Congregation of Rites on August 10, 1946, "Concerning the faculty of publishing liturgical books"[31] also applies to the books on liturgical chant.

[28] *Decr. Auth. S.R.C.* 4166.
[29] *Ibid.*, 4178.
[30] *Ibid.*, 4260.
[31] *AAS*, XXXVIII (1946), 371 f.

59. Therefore, the authentic Gregorian chant is that which is found in the "typical" Vatican editions, or which is approved by the Sacred Congregation of Rites for some special church or religious community. Therefore editors, provided with due authorization, must reproduce them accurately and completely, that is, the melodies and the texts.

The so-called rythmical signs, privately introduced into the Gregorian chant, are permitted, provided that the force and meaning of the notes found in the Vatican books of liturgical chant are preserved.

(4) REGARDING MUSICAL INSTRUMENTS AND BELLS:

A. SOME GENERAL PRINCIPLES.

60. The following principles about the use of musical instruments in the sacred liturgy are recalled:

a) In view of the nature of the sacred liturgy, its holiness and its dignity, the use of any kind of musical instrument should in itself be perfect. It would therefore be better to entirely omit the playing of instruments (whether the organ alone or other instruments) than to permit it to be done indecorously. And in general it would be better to execute something even on a reduced scale than to attempt something more grand when there are not sufficient forces to do it properly.

b) It is also necessary to know the difference between sacred and profane music, it is to be noted as well, that there are musical instruments which by origin and nature—such as the classic organ—are directly fitted for sacred music: or others, as certain string and bow instruments, which are more easily adapted to liturgical use; while others, instead, judged by common opinion so proper to profane music that they are entirely unfit for sacred use.

c) Finally, only those musical instruments which are played by the personal action of the artist may be admitted to the sacred liturgy, and not those which are operated automatically or mechanically.

B. THE CLASSIC ORGAN AND SIMILAR INSTRUMENTS.

61. The classic or pipe organ has been and remains the principal solemn liturgical musical instrument of the Latin Church.

62. The organ intended for liturgical services, even if small, must be constructed according to the rules of that craft and must be equipped with those tones suitable to usage. Before it is used, it should be duly blessed and it always should be diligently cared for as a sacred object.

63. In addition to the classic organ, the use of that instrument called the "harmonium" is also permitted, but only on condition that its tonal quality and amplitude of sound makes it suitable to sacred use.

64. That kind of organ called "electronic" may be tolerated temporarily in liturgical functions when means for buying a pipe organ, even a small one, are lacking.

However, the explicit permission of the Ordinary of the place is necessary in each individual case. He should first of all consult the Diocesan Commission for Sacred Music and other persons competent in the matter, who should suggest all those points which would make the particular instrument suitable for sacred use.

65. The players of the musical instruments mentioned in numbers 61-64 must be sufficiently skilled in their task, whether for accompanying sacred chant or choral music, or for merely playing the organ. Also, since it is often necessary to play "ex tempore" something fitting to the different phases of action during liturgical functions, they should be well versed in the knowledge and experience of the laws which govern the organ and sacred music.

These organists should strive to piously take care of the instruments entrusted to them. And as often as they sit at the organ during sacred functions they must reflect upon the active part they play in giving glory to God and edifying the faithful.

66. The playing of the organ, whether to accompany liturgical functions or pious exercises, should be adapted with diligent care to the liturgical character of the season or the day, to the

nature of the rites or exercises themselves, as well as to their specific parts.

67. Unless ancient custom or another special reason approved by the Ordinary of the place counsels otherwise, the organ should be located near the main altar in the most convenient place, but also in such manner that the singers or musicians standing in raised positions are not conspicuous to the faithful in the body of the Church.

C. SACRED INSTRUMENTAL MUSIC.

68. During liturgical functions, especially on the more solemn days, musical instruments other than the organ may also be used—in the first place, those which are played by a light touch of a bow upon strings—whether together with the organ or without it, in musical performances or in accompaniment to song, strictly observing, however, those laws which derive from the principles enunciated above in number 60, which are:

a) That musical instruments be used which are truly suited to sacred usage;

b) That the sound of these instruments be produced gravely and in such manner, almost with religious chastity, as to avoid any noisy similarity to profane music and to foster the devotion of the faithful;

c) That the director, the organist and the artists be well informed in the use of the instruments and the laws of sacred music.

69. The Ordinaries of places must carefully watch, above all with the assistance of the Diocesan Commission for Sacred Music, so that the prescriptions pertaining to the use of instruments in the sacred liturgy be truly observed. And let them not fail, if there is need, to give special instructions in the matter, adapted to conditions and proven customs.

D. ON MUSICAL INSTRUMENTS AND MECHANICAL MUSIC DEVICES.

70. Those musical instruments which by judgment and usage are used only for profane music must be absolutely prohibited in liturgical functions and pious exercises.

71. The use of "automatic" instruments and machines such as the automatic organ, the radio, phonograph, dictaphone or tape recorder and other similar devices, are absolutely forbidden in liturgical functions or pious exercises, whether put to use inside or outside the church, or used only to transmit sacred discourses or music, or used to support or help the singing of the choir or the faithful.

One may make use of such contrivances, even in the church, but outside liturgical functions and pious exercises, when it is a matter of hearing the voice of the Supreme Pontiff or the Ordinary of the place or other sacred orators.

They may also be used to instruct the faithful in Christian doctrine, in sacred chant or in popular religious song, as well as for directing and sustaining the singing of the people during processions outside the church.

72. One may use those instruments called "loudspeakers" even in liturgical functions and pious exercises if they are used to amplify the live voice of the celebrant or "commentator" or someone else, according to the rubrics, or for the duties of the rector of the church.

73. The use of film projectors, especially those called "cinematographic" machines, whether sound or silent, is strictly prohibited in church, regardless of whether it is for a pious, religious or beneficial cause.

Let it be noted, too, that in constructing or adapting halls for meetings or entertainment near the church or, another place lacking, beneath the church, there must be no entrance from the hall into the church, and the noise from the event must not disturb in any manner the sanctity and the silence of the holy place.

E. ON THE TRANSMISSION OF SACRED FUNCTIONS THROUGH RADIO AND TELEVISION.

74. For the transmission by radio or television of the liturgical functions or pious exercises which take place on the outside or the inside of the church, the express authority of the Ordinary of the place is required. He must not give it if it is not first ascertained:

a) That the singing and the sacred music correspond fully to the laws of both the liturgy and sacred music;

b) That, besides, if it is a question of a television transmission, all those who are to take part in the sacred function are so well instructed that the celebration may take place in conformity with the rubrics and with dignity in every respect.

The Ordinary of the place can concede standing authorization for the transmission of those functions regularly performed in the same church when, all things considered, he is satisfied that all that is required will be diligently observed.

75. Television cameras should be kept out of the sanctuary as much as possible, and they should never be so close to the altar that they hinder the sacred rites.

The television cameramen and their attendants must comport themselves with that seriousness which the place and the sacred rites require. They must not in the least disturb the piety of those present, especially in those moments which demand the greatest devotion.

76. That which is said in the foregoing number should be observed by photographers also. Indeed, it should be enforced even more, considering the facility with which they are able to move their cameras to any position.

77. The individual rectors of churches must be vigilant to see that the things prescribed in numbers 75-76 be faithfully observed. And let the Ordinaries of places not fail to give detailed instructions when circumstances might require them.

78. Since the nature of a radio broadcast demands that the listeners be able to follow it without interruption, it is fitting in the broadcasts of Masses that the celebrant, especially if there is no "commentator," pronounce those words with "a voice a bit louder" which the rubrics indicate to be recited "in low voice"; likewise, those which are indicated by the rubrics as "in clear voice" should be pronounced even louder, so that the radio audience may follow everything with greater ease.

79. It is well to advise the radio and television audience before the broadcast takes place that the broadcast or the telecast is not sufficient to satisfy the obligation of attending Mass.

F. ON THE TIMES WHEN THE PLAYING OF MUSICAL INSTRUMENTS IS FORBIDDEN.

80. Since the playing of the organ and, even more, that of other instruments constitutes an ornament of the sacred liturgy, the use of these instruments should therefore be regulated according to the degree of joy with which the various liturgical days and seasons are distinguished.

81. In all liturgical functions, therefore, with the sole exception of Benediction of the Blessed Sacrament, the playing of the organ and all other musical instruments is prohibited during these times:

a) During Advent, that is, from Vespers of the first Sunday of Advent until None of the Vigil of the Nativity of Our Lord;

b) During Lent and Passiontide, that is, from Matins of Ash Wednesday until the "Gloria in excelsis Deo" in the solemn Mass of the Easter Vigil;

c) On the Ferials and Saturday of the Ember Days of September, if the Office and the Mass are taken from them;

d) During the Office and the Masses of the dead.

82. The playing of other instruments, except that of the organ, is furthermore prohibited on the Sundays of Septuagesima, Sexagesima, and Quinquagesima and on the ferials that follow these Sundays.

83. However, for the days and seasons on which the above prohibitions are effective, the following exceptions are established:

a) The playing of the organ and other instruments is permitted on feasts of precept and holidays (except Sundays), as well as on the feastdays of the principal patron saint of the place, on the day of title or anniversary of the dedication of a church itself and on the title or founder day of a religious community; or if some extraordinary solemnity occurs;

b) The playing of the organ or harmonium only is permitted on the Third Sunday of Advent and the Fourth Sunday of Lent, also on Thursday of Holy Week during the

Mass of Chrism, and at the beginning of the solemn evening Mass "in Cena Domini" until the end of the "Gloria in excelsis Deo";

c) Likewise, the organ and the harmonium only are permitted at Mass and during Vespers only to accompany the singing.

The Ordinaries of places can determine the prohibitions and permissions more precisely according to the proven customs of places and regions.

84. The organ and the harmonium must remain completely silent during the Holy Triduum, that is, from midnight which begins the fifth ferial "in Cena Domini" until the "Gloria in excelsis Deo" in the solemn Mass of the Easter Vigil, and they must not be used even to accompany the singing, except for those things which are established in number 83-b.

The playing of the organ and harmonium is furthermore prohibited during this Triduum without any exception and notwithstanding any contrary custom whatsoever, also during pious exercises.

85. The rectors of churches and other responsible individuals must not fail to duly explain to the faithful the reason for this liturgical silence. They must not forget to take care that, on these days and during these seasons, the other liturgical prescriptions "about not ornamenting the altars" be observed also.

G. ON BELLS.

86. All responsible persons are bound to religiously preserve that most ancient and practiced use of the bells of the Latin Church.

87. The bells are not to be used in a church if they are not first of all solemnly consecrated or at least blessed. After this, they are to be maintained with the care due to sacred objects.

88. The proven customs and the different ways of ringing the bells, according to the various purposes for which they are rung, are to be carefully preserved. Let the Ordinaries of places not fail to set down the traditional and customary norms in this matter, or, if there are none, to prescribe them.

89. The innovations which tend to create a fuller use of the bells, or which render their ringing more easy, may be admitted by the Ordinaries of places after having consulted experts in the matter. In cases of doubt, the problem is then to be referred to the Sacred Congregation of Rites.

90. Besides the different customary and proven methods of ringing bells mentioned in number 88, there are in some places certain apparatuses of many small bells hung in the same bell tower, which are used for the execution of various bell-patterns and melodies.

Such manipulation of the bells, which is commonly called "carillon" (in German "Glockenspiel") is in every manner excluded from liturgical use. The small bells destined for such use, then, cannot be consecrated or blessed according to the solemn rite of the Roman Pontifical, but only with the simple blessing.

91. Everything should be done so that all churches and public and semi-public oratories be furnished with at least one or two bells, even if they must be small. It is severely prohibited to use in place of bells any machine or instrument for the mechanical or automatic imitation or amplification of the sound of bells. One may use such machines or instruments if, as has been said above, they are to be used in the manner of a "carillon."

92. For the rest, the prescriptions of canons 1169, 1185, and 612 of the Code of Canon Law are to be scrupulously observed.

(5) REGARDING THE PERSONS WHO HAVE THE PRINCIPAL PARTS IN SACRED MUSIC AND THE SACRED LITURGY:

93. The priest celebrant presides at all liturgical functions. All others are to participate in the liturgical function in the manner proper to each.

a) Clerics who, in the manner and form established by the rubrics, that is to say, those clerics who participate in the liturgical function either in performing the roles of sacred ministers or minor ministers, or even taking part in the choir or in the "schola cantorum," exercise a true and proper

ministerial service by force of ordination and assumption into the clerical state.

b) The laity also exercise an active liturgical participation by force of their baptismal character. Because of this character it is true that in the Holy Sacrifice of the Mass they offer in a certain manner with the priest the divine victim to God the Father.[32]

c) Therefore the laity of male sex, whether children, youth, or men, when they are appointed by the competent ecclesiastical authority as ministers of the altar or to execute sacred music, if they fulfill such duties in the manner and form established by the rubrics, exercise a direct but delegated ministerial service. The condition must be observed, however, that where it is a matter of singing, they form an actual part of the "choir" or the "schola cantorum."

94. The priest celebrant and the sacred ministers, besides an accurate observance of the rubrics, should make an effort to execute the parts in chant as correctly, distinctly and decorously as they can.

95. Whenever it is possible to choose the persons for the celebration of liturgical functions, it is preferable that those chosen be recognized for their singing ability, especially if it is a matter of the more solemn liturgical functions or those in which the chant is more difficult or if the function is to be transmitted by radio or television.

96. The active participation of the faithful, especially at Holy Mass and some other complex liturgical functions, can be more easily accomplished with the use of a commentator. At the proper moment and in a few words, he interprets the rites themselves and the prayers or lessons of the celebrant or his sacred ministers, and directs the external participation of the faithful, namely their responses, prayers and songs. Such a commentator can be admitted observing the following rules:

a) It is fitting that the role of commentator be performed by a priest or at least a cleric. When they cannot be had, the

[32] Cf. *Mystici Corporis Christi, AAS,* XXXV (1943), 232 f.; *Mediator Dei, AAS,* XXXIX (1947), 555 f.

task may be entrusted to a layman of outstanding Christian life, well instructed in his role. Women may never assume the role of commentator. It is only permitted that, in case of necessity, a woman be used as director of the song and prayers of the faithful.

b) If the commentator is a priest or a cleric, he should be vested in surplice and stand in the sanctuary near the communion rail or in the pulpit. If he is a layman, he should stand in a convenient place in front of the faithful, but outside the sanctuary or the pulpit.

c) The explanations and directions given by the commentator must be few and moderate, delivered at a fitting moment and with subdued voice. They must never rise above the prayers of the celebrant. In a word, they must be so spoken as to be a help and not a hindrance to the devotion of the faithful.

d) In directing the prayers of the faithful, the commentator must remember the prescriptions given above in 14-c.

e) In those places where the Holy See has given permission for the reading of the Epistle and Gospel in the native tongue after the Latin text has been chanted, the commentator may not for this kind of proclamation, substitute for the celebrant, deacon, subdeacon, or lector.[33]

f) Let the commentator bear the celebrant in mind and so accompany the sacred action that it will not retard or interrupt, and so that the entire liturgical function may progress in harmony, dignity, and devotion.

97. All those who take part in sacred music, as composers, organists, choir directors, singers and also musicians should above all give good example of Christian life to the rest of the faithful because they directly or indirectly participate in the sacred liturgy.

98. The same persons, besides bearing in mind the required excellence of faith and Christian morals, should possess a greater or lesser instruction in accordance with their circumstances and participation in the liturgy. Therefore:

[33] Cf. *supra*, n. 16 c.

a) Authors and composers of sacred music should possess sufficient knowledge of the sacred liturgy itself under the aspect of history, dogmatic or doctrinal, practical or rubrical. They should also know Latin. And, finally, they must have a profound knowledge of the art of sacred and of profane music and of the history of music.

b) Organists and choir directors must have sufficiently broad knowledge of the sacred liturgy and sufficient understanding of the Latin tongue. They should be experts also in their own art so that they will be able to fulfill their duty with competence and dignity.

c) The singers, too, children as well as adults, must be given such an understanding of the liturgical functions and texts that they are to sing, according to their capacity, that their song may go out from the intelligence of the mind as well as from the affection of the heart, as the "reasonable obedience" of their service demands. Let them also be trained to pronounce the Latin words rightly and distinctly. Rectors of churches and responsible persons must watch attentively that there is good order in the place in the church occupied by the singers and that sincere devotion reigns there.

d) Finally, those instrumental musicians who execute sacred music should not only be very expert in the technique of their own instrument but should also know well how to adapt its use to the laws of sacred music, and they should be so instructed in liturgical matters that they can harmoniously contribute the external exercise of their art with pious devotion.

99. It is highly desirable that cathedral churches, and at least the parish churches or other ones of major importance, have their own permanent musical "choir" or "schola cantorum" which is capable of giving true ministerial service according to the norms of articles 93-a and c.

100. If in some place such a musical choir cannot be organized, the institution of a choir of the faithful is permitted, whether "mixed," or entirely of women or of girls only.

Such a choir should take its position in a convenient place, but outside the sanctuary or communion rail. In such a choir,

too, the men should be separate from the women or girls, scrupulously avoiding anything that is not fitting. The Ordinaries of places must not fail to establish precise rules, with which the rectors of churches should comply.

101. It is desirable that the organists, choir directors, singers, musicians and all others engaged in the service of the church offer their works of piety and of zeal for the love of God, without any recompense.

Should it be that they are unable to offer their services gratis, Christian justice and charity demand that ecclesiastical superiors give them just pay, according to the various and proven customs of the place and also in observance of the ordinances of civil laws.

102. It is therefore fitting that the Ordinaries of places, after consulting the Commission of Sacred Music, publish a list on which is set down for the entire diocese the recompense to be given to the different persons enumerated in the preceding article.

103. It is necessary, finally, that accurate provisions be made for these same persons in all those things that pertain to the so-called "social security," observing the civil laws, if they exist, or if they do not, the regulations which the Ordinaries should opportunely give.

(6) REGARDING THE NECESSITY OF CULTIVATING SACRED MUSIC AND LITURGICAL MUSIC:

A. ON THE GENERAL INSTRUCTION TO BE GIVEN TO THE CLERGY AND TO THE PEOPLE CONCERNING SACRED MUSIC AND THE SACRED LITURGY.

104. Sacred music is closely linked to the liturgy. Therefore, sacred chant belongs completely to the liturgy itself.[34] Popular religious singing is used to a great extent in pious exercises and sometimes also in liturgical functions.[35] From this, it is easy to conclude that the instructions on sacred music and on sacred liturgy cannot be separated, and that both belong to Christian life, in certainly varying proportions, according to the various states and orders of clergy and faithful.

[34] *Supra*, n. 21.

[35] *Supra*, n. 19.

For this reason, all must strive to acquire, according to their capacity, at least some knowledge of sacred liturgy and sacred music.

105. The Christian family is the natural and first school of Christian education, in which, little by little, children are led to know and practice the Christian faith. An effort should be made, therefore, to see to it that the children, according to their age and reason, learn to participate in the pious exercises and liturgical functions, often in the Sacrifice of the Mass, and begin to learn and love popular religious song in the family and in the church.[36]

106. Therefore, the following should be observed in the schools normally called primary and secondary:

a) If the schools are directed by Catholics and are free to follow their own programs, provisions should be made for the children to learn the popular and sacred hymns in the schools themselves, and to receive, according to their understanding, a more complete instruction on the Holy Sacrifice of the Mass and the manner of participating in it. They should also begin to sing the more simple Gregorian melodies.

b) If, however, it is a question of public schools subject to civil laws, the Ordinaries of places must strive to give suitable regulations to provide for the necessary education of the children in sacred liturgy and sacred chant.

107. What has been said about the primary and elementary schools applies with even greater necessity to the so-called intermediate or secondary schools where adolescents must acquire that maturity needed for an honest social and religious life.

108. The liturgical and musical education described so far should be carried as far as the highest institutes of letters and science, called "universities."

In fact, it is supremely important that those persons who have pursued the highest level of studies and who have become engaged in the serious duties of social life, should also have received a greater instruction concerning a complete Christian life.

[36] Cf. *supra*, nn. 9, 51 ff.

Therefore, all priests in whose care university students have in any way been entrusted should strive to lead them theoretically and practically to a more complete knowledge and participation in the sacred liturgy, and as circumstances permit use that form of Mass which is treated of in numbers 26 and 31.

109. If a certain degree of knowledge of the sacred liturgy and sacred music is required of all the faithful, the young men who aspire to the priesthood must achieve a complete and sound instruction both on the whole of the sacred liturgy and of sacred chant.

Therefore, everything concerning this question established by the Code of Canon Law[37] or more specifically ordered by the competent authority must be accurately observed, under serious obligation of conscience of all those concerned.[38]

110. A sound and progressive instruction in the sacred liturgy and sacred chant must also be given to both men and women Religious as well as to members of secular institutes, from the time of probation and the novitiate.

One must also see to it that there are able teachers prepared to instruct, direct and accompany sacred chant in the religious communities of both men and women and in the colleges and universities dependent upon them.

The superiors of the men and women Religious must strive so that all the members of their communities and not merely a few chosen groups have sufficient practice in sacred chant.

111. There are churches which, because of their nature, require that the sacred liturgy together with sacred music be carried out with special decorum and splendor, that is, in the principal parish churches, collegiate, cathedral, abbatial churches, the churches of major religious houses, or in major shrines. Persons attached to such churches, the clerics, ministers, and musicians, must strive with every care and promptness to

[37] Canons 1364, 1, 3; 1365, 2.

[38] Cf. above all the Constitution *Divini cultus* on the increasing impetus to be given to the liturgy and to Gregorian Chant and sacred music. *AAS*, XXI (1929), 33-41.

become able and ready to perform the sacred chant and liturgical functions perfectly.

112. Special care must be given to introducing and organizing the sacred liturgy and sacred chant in foreign missions.

First of all, one must make a distinction between peoples endowed with human culture, sometimes centuries old and very rich, and peoples who still lack an adequate high level of culture.

With this general premise established, the following general rules must be borne in mind:

a) Priests who are sent to foreign missions should have a suitable knowledge of the sacred liturgy and the sacred chant.

b) If it is a matter of peoples who have a highly developed musical culture of their own, the missionaries should endeavor, observing due precautions, to adapt the native music also to sacred use. They should organize pious exercises in such a way that the native faithful can express their religious devotion in the language and melodies of their own people. And it must not be forgotten that the Gregorian melodies themselves, as experience has proven, can sometimes easily be chanted by the natives because they often have a certain affinity to their own songs.

c) On the other hand, if it is the case of a less civilized people, what has been suggested above in letter "b" must be modified and adapted to the particular capability and character of those people. Then, if the family and social life of the people is filled with great religious feeling, the missionaries should take special care not to extinguish that religious spirit but rather, after having overcome superstition, render it Christian especially by means of pious exercises.

B. ON PUBLIC AND PRIVATE INSTITUTIONS FOR THE PROMOTION OF SACRED MUSIC.

113. Parish priests and rectors of churches must be diligent in seeing to it that there are children and young men, or even older men who are recommended because of their piety, well instructed in the ceremonies and also sufficiently proficient in the execution of sacred and popular religious singing.

114. Still closer, then, to sacred and religious singing is that institution called "boy choirs," several times praised by the Holy See.[39]

It is to be desired, and striven for, that all churches have a children's choir, and that their members be instructed in the sacred liturgy and particularly in the art of singing well and piously.

115. It is therefore recommended that there be in every diocese an institute or school of voice and organ, in which the organist and the choir masters and singers, or even the instrumental musicians, receive good instruction.

It may be sometimes more suitable that such an institute be created by several dioceses which unite for the purpose. Parish priests and rectors of churches must not neglect to send chosen young men to these schools and give the necessary encouragement to their studies.

116. Those higher institutes or academies devoted precisely to the most complete instruction in sacred music are to be considered most opportune. The first among these institutes is the Pontifical Institute of Sacred Music founded in Rome by St. Pius X.

Let it be the concern of Ordinaries to send priests who are gifted with special talents and love for this art to the aforementioned institutes, particularly to the Pontifical Institute of Sacred Music in Rome.

117. In addition to the institutes whose purpose it is to teach sacred music, many societies have been founded which, bearing the name of St. Gregory the Great or of St. Cecilia or of other saints, aim in various ways to foster the study of sacred music. Sacred music can derive great advantages from the multiplication of these societies and from the national and international associations.

118. A special Commission for Sacred Music must exist in every diocese, as has been commanded since the time of St. Pius X.[40] The members of such Commissions, priests and laymen,

[39] *Divini cultus, AAS,* XXI (1929), 28; *Musicae sacrae disciplinae, AAS,* XLVIII (1956), 23.

[40] *Tra le sollecitudini, Acta Sanctae Sedis,* XXXVI, 24; *Decr. auth. S.R.C.* 4121.

are named by the Ordinary of the place who chooses men, experts in the teachings and in experience in the various kinds of sacred music.

Since sacred music is closely linked with the liturgy and the latter with sacred art, there should also be a Commission for Sacred Art established in every diocese[41] as well as a Commission for Sacred Liturgy.[42] But there is nothing which forbids, and sometimes it is even advisable, that the three above-mentioned commissions meet together instead of separately and, after an exchange of opinions, strive to solve the common problems.

Moreover, the Ordinaries of places should take care that the commissions meet as often as circumstances require. It is also desirable that the Ordinaries themselves sometimes attend these meetings.

* * * * *

This Instruction on sacred music and the sacred liturgy was submitted to His Holiness Pope Pius XII by the undersigned Cardinal. His Holiness deigned to approve in a special way the whole and the single parts and ordered that it be promulgated and observed by all those persons to whom it applies.

Notwithstanding anything else to the contrary.

Given at Rome, from the Office of the Sacred Congregation of Rites, on the feastday of St. Pius X, Sept. 3, 1958.

CELSO CARDINAL COSTANTINI, *Prefect*
ARCHBISHOP ALFONSO CARINCI, *Secretary*

[41] Circular letter of the Secretariate of State, Sept. 1, 1924. Protocol n. 34215.

[42] *Mediator Dei, AAS,* XXXIX (1947), 561 f.

Book Reviews

THE WORSHIP OF THE CHURCH: A COMPANION TO LITURGICAL STUDIES. By William J. O'Shea, S.S., D.D. Westminster, Maryland: The Newman Press. 1957. Pp. 646. $7.00.

In view of the last great liturgical gift of Pope Pius XII of truly blessed memory to the whole Church, Father O'Shea's excellent survey of the public worship of the Church becomes an even more significant and far-reaching help than the author could have surmised when writing it. With the promulgation of the *Instruction on Sacred Music and the Sacred Liturgy* of September 3, 1958, the faithful of the entire world have received a pressing invitation to enter directly and intimately into the liturgical life of the Church. No longer should there be any who might feel that participation in the liturgy is an esoteric thing confined to a few initiates here and there; no longer should there be any who might feel timid or even dubious about the extent to which they could legitimately participate. The do's and don't's are now most clearly specified for both clergy and laity. It would seem, therefore, that many of the faithful, now urgently invited to a more active interest in the liturgy, will be looking for more information on the public worship which they had formerly left to the priest as his special domain. Father O'Shea bountifully furnishes what they should be seeking, for his book is clearly and interestingly enough written to serve the layman as well as the seminarian and priest.

Although the author specifically disclaims any intention of writing a textbook for the seminary course in liturgy, his work is very well adapted to laying a solid and broad foundation of knowledge and appreciation of the liturgy and to directing the student's reading and thinking so that, in seminary days and through his priestly life, he will be able to savor the texts of the liturgy and appreciate more fully their role in the whole framework of Christian living. Readers who may be disappointed in the lack of documentation must reconcile themselves to the author's legitimate objective: this is a companion to liturgical studies, not a textbook for seminarians and *a fortiori* not a treatise for graduate students.

The work is clear and abundantly informative and, in spite of some repetitiousness in places, is interestingly written. It may well succeed in accomplishing more effectively what was expected of Bouyer's *Liturgical Piety*. Father O'Shea's work is not, nor did he intend it to

be, so profound as Bouyer's and for this relief much thanks. Bouyer's profundity so often ends in leaden-heavy unintelligibility. The interested student who came away from the earlier work discouraged now has a new opportunity to secure a clear and sound appreciation of liturgical piety.

Some sections and chapters are especially well done. The section on the liturgy as a school of Christian life (pp. 35 ff.), for example, brings out strikingly the teaching value of the liturgical texts, which can furnish a rather complete summa of Christian doctrine. By a clever weaving of actual phrases from the liturgy, as on page 43, the author makes his point very effectively. If there is anyone left in these days who still looks upon the liturgy as little more than a refuge for ecclesiastical cranks and lay and clerical precisians, these pages, read with a fair and open mind, should soon disabuse him.

Chapter 7, on "The History of the Liturgy," provides one of the finest treatments of the development of the Mass which I have seen. Seminarians approaching subdiaconate have reason to be deeply grateful for the splendid chapter on "The Divine Office." It should be required reading for everyone preparing for the great step. In this uniformly fine chapter the section on the *Te Deum* is especially striking both for its content and for the unction with which it is written.

There are ten well-chosen illustrations but one might wish that, in the chapter on "The Setting of the Liturgy," where there is a discussion of church architecture, there might have been pictures illustrating the chief styles of building, with a sample or two of modern experiments.

Appendix A, in which we are given an abundance of texts, mostly from the missal, might have been sacrificed to balance the space and expense involved in such pictures as I have mentioned above; the alert reader, after all, grateful though he is for the convenience of this appendix, soon learns to have his missal at hand for a more fruitful reading of the book. However, a very worthwhile purpose is additionally achieved, perhaps unintentionally, by this marshalling of texts: they serve to emphasize most clearly the broad scriptural basis of the liturgy.

There is an extensive bibliography and a good index, though you may lose your way in the letter R, as somebody (the form setter?) did.

Unfortunately, there are a number of misprints, especially in Latin words, which will surely be corrected in the later printings we wish for this work. Some citations are inaccurate, obviously made from memory. Read 1903 for 1902 (p. 93); August 29th for 20th (p. 294); the decree simplifying the rubrics was issued on March 23, 1955 (p. 519); the current edition of *Matters Liturgical* is the ninth, 1956 (pp. 620, 621); the "new, enlarged edition" of Britt came out in 1948

(p. 622). A total of twelve candles *must* be added for Benediction (p. 179); a *purple* frontal must be used for requiems at the Blessed Sacrament altar (p. 184); the major litanies are attached to April 25th rather than to the feast of Saint Mark (p. 277); read "on the three days" for "on the two days" (p. 277); there is only one imposition of one hand in the ordination of deacons; and it would be better to give the whole form or the first and last words, *"Emitte . . . robore(n)tur"* (p. 446).

So great is the wealth of material in Father O'Shea's book and so vast must have been the research behind it that the occasional lapses can readily be forgiven. They do not detract essentially from a work which, if given the circulation it merits, should do wonders toward helping us all, clergy and laity alike, to fulfill the express desire of the late Holy Father "that the Christian people take such an active part in the liturgy that it becomes a truly sacred action in which the one chiefly responsible for the souls in his parish, the priest, in union with the people of the congregation, may offer due worship to the eternal God" (*Med. Dei* 199).

JOHN P. MCCORMICK, S.S.

SAINT BERNADETTE SOUBIROUS. By Francis Trochu. Translated and adapted by John Joyce, S.J. New York: Pantheon, 1957. Pp. 400. Illustrated with photographs. $4.95.

Monsignor Trochu is known to most of us for his monumental biography of Jean Marie Vianney and his excellent life of Francis de Sales. Now this exacting hagiographer gives us a life of Bernadette Soubirous, the visionary of Massabielle. Originally published in France in 1954, the work has been appropriately translated into English by Father John Joyce, S.J., for the centennial year of Lourdes. We are only following the lead of French opinion when we acclaim the book as the definitive life of Sister Mary Bernard Soubirous.

In the style of a demanding historian the author builds the narrative around primary sources, including public and ecclesiastical records and many unpublished letters. Monsignor Trochu tells the story of Bernadette in moving and graphic fashion. The familiar recital of the eighteen apparitions at Lourdes loses none of its appeal in this repetition, for when fully attested and objectively presented in the style of Monsignor Trochu, the events become all the more marvelous in the fullest sense of the word. And the eighteen visits of Mary Immaculate have the same message for us today as they did for Bernadette, a

double message, first a witness of Mary's love for her children and then a call for us to do penance for sinners.

The events of the latter part of Bernadette's life, including thirteen years as a Sister of Charity at Nevers, make up the second half of Monsignor Trochu's book. Unlike many of her other biographers, the author is not content simply to give an account of the visions at the grotto and then glide over the rest of Bernadette's life. We are glad of this, for her life is also the life of a Saint. A superior of the Sisters of Charity of Nevers once affirmed of Bernadette, "I think I ought to say that the Lourdes apparitions would not alone justify her reputation for sanctity."

In the second half of his book Monsignor Trochu describes Bernadette's life of virtue behind convent walls, miles from her beloved grotto at Lourdes and the glamor and praise of a wondering world. Once she entered the religious life Bernadette freely chose to deny herself that cherished spot at Massabielle. Never during her thirteen years as a Sister of Charity did she visit her beloved Grotto even though her ecclesiastical superiors suggested she make such a pilgrimage. In this section, Monsignor Trochu justifies Bernadette's privileged title of Saint with a surprisingly large number of documents.

Naturally the Saint had her critics, as do all humans. Monsignor Trochu does not answer their charges by silence, he weighs their testimony with objectivity and fairness. The "Great Critic" of Bernadette was, of course, her novice mistress, Mother Vauzou, who later became Superior General of the Sisters of Charity at Nevers. She is quoted by her secretary as saying, "I don't understand why the Blessed Virgin appeared to Bernadette, there are so many others, so refined, so well bred. . . . Oh well!" What was the motive for Mother Vauzou's criticism? Was it a superior's desire to protect her subject from the many temptations of pride that Bernadette, admired by so many, was constantly subject to, or a superior's lack of understanding for a saintly soul? The author suggests both motives were present in this women who often said Bernadette lacked humility.

Even by using the testimony of Bernadette's severest critic, Monsignor Trochu, builds up the case for the heroic sanctity of Bernadette Soubirous. He relates a conversation Mother Vauzou had with a priest, Father Burosse, who had just been appointed chaplain to the Sister's orphanage in Lourdes. Father Burosse gives this account:

> The first time that I was introduced to Reverend Mother Vauzou I turned the conversation on to Bernadette. Straightway she said to me: "Ah, Father, don't imagine that Bernadette was so extraordinary as all that."

"Was Bernadette pious?" I added.
"Oh, very pious."
"Was she obedient?"
"Oh, yes."
"But was she humble?"
"Yes, very humble. She never of her own accord spoke about the Apparitions."
"In that case, Mother, what more do you want? She was an excellent nun."

According to testimony, Mother Vauzou seems to have altered her way of thinking toward the end of her life. Among some notes that she left these words were inscribed and later placed on her mortuary card: "Let us not forget how much Mary loves our Congregation, since She gave us her privileged child."

It is from a hidden life of self-denial that this saint, who died at the age of thirty-five, calls us to imitation. "I think," she used to say, "that they (hagiographers) ought to point out the faults the saints had, and indicate the means they employed to correct them. That would be helpful to us. We would learn how to set about it. But all that is mentioned is their revelations or the wonders they performed. That cannot serve our advancement." Since Monsignor Trochu wisely follows this advice, his book on Bernadette is a most rewarding biography.

STANLEY F. MACNEVIN, C.S.P.

MEDICO-MORAL PROBLEMS. By Gerald Kelly, S.J. St. Louis: The Catholic Hospital Association of the United States and Canada, 1958. Pp. 375.

It would be fortunate if, in the second printing of this excellent book, a sub-title were added. The present title: *Medico-Moral Problems* has an understandable genesis in that previous isolated writings by Fr. Gerald Kelly, S.J., appeared in a series of booklets, aptly named *Medico-Moral Problems,* and parts of the present volume represent a rearrangement of a certain amount of this matter. In that rearrangement, however, Father Kelly has added a great deal of new matter and has followed the sixty directives of the revised *Ethical and Religious Directives for Catholic Hospitals,* published by the Catholic Hospital Association of the United States and Canada. All but eighteen of these directives are found in the new volume, in bold-face type, with accompanying commentary. Moreover, most of the eighteen which are omitted are covered in the text at some point. As a result, the title *Medico-Moral Problems,* while a good title, fails to indicate the super-

lative value of this volume precisely as an Ethical code and commentary for Catholic Hospitals.

Certain features which are characteristic of all of Father Gerald Kelly's writings stand out in this book. Among these we will mention a few.

First there is that clarity and simplicity in expressing technical theological or canonical concepts in a way which makes them meaningful to those not trained in such fields, and at the same time makes them even more meaningful for the theologians. This quality is exemplified in the brief and practical treatment of "The Perplexed Conscience" in chapter two, and in chapter three, in the clear description of the teaching authority of the Church and the various ways in which this teaching is done. This quality is again outstanding in chapter nineteen, which deals, in part, with the relationship between divine revelation and the natural law.

Secondly, there is that invaluable addition to the scientific and technical moral approach which we might call a note of pastoral overtone, and this with a gently understanding and charitable touch. Thus chapter eight deals with the proper mutual attitudes which should prevail between Sisters Superior and physicians. The human insight which characterizes this section is found in many places throughout the book.

Thirdly, Father Kelly has a knack of stressing important points which are liable otherwise to be given insufficient attention. In dealing with application of the principle of double effect he frequently stresses the often neglected element of due proportion between the good effect and the evil effect. This constant reminder that the identification of an action as an indirect voluntary does not necessarily make the action morally permissible is timely and is needed, particularly in the Medical-Moral field.

Finally there are those important facets of the moral aspect which are liable to be passed over in dealing with a broader problem. In chapter thirty-one, on narcoanalysis and hypnosis, Father Kelly includes the following important observation on professional secrecy: "We live in an age of 'case histories' and this is particularly true of social work and psychiatric practice. Perhaps I am too meticulous, but I certainly get the impression that many of these case histories are veiled so thinly that anyone who really wanted to could easily identify the subject." The author is not "too meticulous."

In the opinion of this reviewer, Fr. Gerald Kelly, S.J., is the acknowledged master in the medical-moral field. In this regard there are two important things to note about this book. First, although it is in part a collection and revision of his previously published pieces, it contains

a great deal that is new in both subject matter and approach; secondly, it is done with that unsurpassed excellence which we have all come to associate with this author's depth of perception and clarity of expression.

THOMAS J. O'DONNELL, S.J.

NEW LIFE IN CATHOLIC SCHOOLS. By Leo R. Ward, C.S.C. St. Louis: B. Herder Book Co., 1958. Pp. 198. $3.95.

Notre Dame's Father Leo Ward with this little volume enters the current debate on the state of American Catholic intellectual life, although he has long been concerned with the problems of Catholic higher education in this land, as his *Blueprint for a Catholic University* will testify.

Sharing the general sentiments of those who have subjected Catholic higher education to an "agonizing reappraisal," Father Ward starts from the adverse critic's most unassailable position: that faith is no substitute for professional competence—or to phrase it as the author does in Etienne Gilson's observation: "Piety never dispenses with technique."

Father Ward feels that Catholic schools have not produced scholars, not because of a lack in funds, buildings, or teachers, but because they were intended to be citadels of orthodoxy in an ideologically alien society rather than centers of learning in a pluralistic society.

To remedy the resulting inadequacies of such a system, he suggests that we need, not an increment of means to an end, but a re-evaluation of the end itself, in order that a Christian humanism profound in nature, grand in its vision, and universal in its scope, would supplant a mediocre education hobbled by a defense-minded parocialism of an earlier age.

Father Ward suggests also a greater liaison between the light of Paul and the supposed darkness of Apollo, seeing in secular culture many natural values by no means inimical to faith. He rightly observes that a universal reverence for truth is an authentic part of our educational tradition, and that we might have a greater respect for secular learning itself. He describes well the desired learning as an integrated wisdom, by which revealed knowledge impregnates and fecundates natural learning "in its very character."

The author proceeds with a discussion of the role that Catholic Action, often conceived as an exotic accoutrement to traditional piety, but really "a form of Christian prudential learning," should play in the articulation of this great humanistic vision.

In this provocative study, somewhat diffuse in style, Father Ward has brought up questions that should indeed be asked by the Catholic community. He does not, however, seem to consider the possibility that a system admittedly established to preserve the faith need not thereby neglect its educative mission. It seems quite probable that many Catholic teachers, animated by the very values of the integrated wisdom that Father Ward laudably espouses, have received added incentive from their love of Truth itself, to disseminate the reflections of truth in secular learning with an even greater enthusiasm.

Inadequacy in our elementary schools, for instance, would seem to result, not so much from a *contretemps* created by the conflicting goals of a preserved faith and an enlightened mind, but by the more prosaic dilemma of a harassed sister provincial, unable to resist clerical importunity for more sisters to staff rapidly expanding parish plants.

The unhappy result of such weakness in not only inferior teaching in many instances, but that sisters after decades of teaching in winter and study in summer receive the A.B. as the reward for a life well spent rather than as a preparation for a teaching career.

However one may disagree with some of Father Ward's solutions to the problems raised, he cannot deny that the author has indeed asked the right questions, and offered many constructive suggestions. It is indeed true that although truth is timeless, each age will have its own challenge, and our challenge is certainly not the defense of the immigrant's faith. College student and administrator alike should ponder the issues that Father Ward has conveniently assembled in this timely little volume.

ROBERT PAUL MOHAN, S.S.

Books Received

THOMISTIC METAPHYSICS: AN INQUIRY INTO THE ACT OF EXISTING. By Charles A. Hart, Ph.D. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1959. Pp. xviii + 413. $5.50.

THE LIGHT OF THE WORLD: LITURGICAL MEDITATIONS FOR THE WEEKDAYS AND SUNDAYS OF THE ECCLESIASTICAL YEAR. Volume I. Advent and the Christmas Cycle. Revised Edition. By Benedict Baur, O.S.B. Translated by Edward Malone, O.S.B. St. Louis and London: B. Herder Book Co., 1958. Pp. xi + 278. $4.75.

PATHWAYS OF LOVE. By Victorino Osende, O.P. Translated by a Dominican Sister of the Perpetual Rosary, Milwaukee, Wisconsin. (Cross and Crown Series of Spirituality, n. 12.) St. Louis and London: B. Herder Book Co., 1958. Pp. xx + 268. $3.95.

THE HOLY EUCHARIST: THE MYSTERY OF FAITH AND THE SACRAMENT OF LOVE. By Bernhard van Acken, S.J. Translated by H. G. Strauss. Westminster, Maryland: The Newman Press, 1958. Pp. 142. $2.50.

WHY I BECAME A MISSIONER. Edited by Reverend George L. Kane. Westminster, Maryland: The Newman Press, 1958. Pp. xvi + 264. $3.25.

LITERARY DISTRACTIONS. By R. A. Knox. New York: Sheed & Ward, 1958. Pp. vii + 232. $3.50.

LA PHILOSOPHIE DE LA NATURE. Premiere partie, La nature en général. Deuxième fascicule. Ch. I, La substance et l'accident. Ch. II, La matière et la forme. By Joseph de Tonquedec, S.J. (Les principes de la philosophie thomiste, n. 2.) Paris: P. Lethielleux, 1957. Pp. 279. Price not given.

MÉDITONS ET PRÊCHONS LES EPITRES. By Msgr. L. Soubigou. Paris: P. Lethielleux, 1958. Pp. 299. 1200 francs.

CHRISTIANITY AND AMERICAN FREEMASONRY. By William J. Whalen. Milwaukee: The Bruce Publishing Company, 1958. Pp. xiii + 195. $3.75.

THE CATHOLIC CHURCH AND SALVATION IN THE LIGHT OF RECENT PRONOUNCEMENTS BY THE HOLY SEE. By Msgr. Joseph Clifford Fenton. Westminster, Maryland: The Newman Press, 1958. Pp. xiii + 190. $3.25.

MAN IS YOUR BROTHER. Television Talks and Sermons. By the Abbé Pierre. Translated by Ronald Matthews. Westminster, Maryland: The Newman Press, 1958. Pp. 135. $2.50.

MEMOIRS OF THE CRUSADES. By Villehardouin and De Joinville. Translated, with an Introduction by Sir Frank T. Marzials. (Dutton Everyman Paperbacks, D-30.) New York: E. P. Dutton & Co., Inc., 1958. Pp. xlii + 340. $1.35.

THE SCOPE AND NATURE OF UNIVERSITY EDUCATION. By John Henry Cardinal Newman. Introduction by Wilfrid Ward. (Dutton Everyman Paperbacks, D-28.) New York: E. P. Dutton & Co., Inc., 1958. Pp. xli + 237. $1.25.

THE CANON LAW DIGEST: OFFICIALLY PUBLISHED DOCUMENTS AFFECTING THE CODE OF CANON LAW, 1953-1957. Volume IV. By T. Lincoln Bouscaren, S.J., and James I. O'Connor, S.J. Milwaukee: The Bruce Publishing Company, 1958. Pp. xi + 529. $7.50.